

Objectives of parochial and public schools

It is no new phenomenon in American life to come upon regrettable misunderstanding of the Catholic-school system. Perhaps some blame for this properly falls upon ourselves for isolating our schools too much from the community. But certainly not all the blame. Much more to blame is the assumption painstakingly sown in the minds of the American people that the so-called public school is the American school and all others do not "belong." Therefore there is no need to try to understand the others or bother about them. Take Mr. Justice Jackson's statement in his dissenting opinion in the New Jersey bus-case decision, that "the function of the Church school is a subject on which this record is meager. It shows only that the schools are under superintendence of a priest and that 'religion is taught as part of the curriculum.'" Or take an editorial in the September 14 issue of the *Providence Journal* of Providence, R. I., which opposed the candidacy of a teacher in a Catholic boys' high school of Providence for membership on the local school committee. As a citizen and voter in Providence, argued the editorial, the candidate has the right to seek office, but as a teacher in a Catholic school it is improper for him to bid for this particular post. And the reason is this:

Because of the essential differences in purpose and point of view between religiously-directed private education and public-school education, we believe it to be thoroughly undesirable for a person actively connected with the conduct of one to seek membership in the body that governs and shapes the policies of the other.

The argument fails to account for the fact that the candidate pays taxes in support of public schools, that many thousands of Catholic children attend public schools in Providence and elsewhere, that therefore Catholics in any walk of life have a legitimate interest and stake in public education. Most seriously, however, the argument rests on the wholly wrong notion that the purpose of parochial and public schools is not exactly the same, i.e. the training of good citizens. The State recognizes both types of schools on the one and only criterion, that they perform a civic function, the production of good citizens.

Toward better industrial relations

At any time sound relations between labor and management are of the highest importance in a modern industrial economy. When the chief agents of production fall to quarreling among themselves, when their day-to-day contacts are poisoned by distrust and threatened with constant breakdowns, the atmosphere of civil society becomes surcharged with hate and suspicion and the essential business of supplying the public with goods and services breaks down. If peace is needed in normal times, it is even more necessary today when America

and all it stands for is under world-wide attack. The need for peaceful relations between unions and employers is not one whit less right now than it was in the darkest days of the war. The sentiments expressed, therefore, during the two-day personnel conference held October 2 and 3 in New York under the auspices of the American Management Association, came as a welcome reassurance to the general public. Almost without exception, the speakers stressed the obligation of management to adopt enlightened personnel policies and not to attempt to substitute legislation for sound human relations. James C. Worthy, of Sears-Roebuck, told the 2,000 delegates to stop "educating" their employes in the virtues of the free-enterprise system and to concentrate instead on discovering worker complaints and removing them. International Harvester's John F. McCaffery was loudly applauded when he urged management to proceed very slowly in lodging unfair labor practice charges against unions. And according to Alvin Dodd, AMA President, Paul Herzog, Chairman of the National Labor Relations Board, struck a popular note when he urged management to continue to bargain collectively in good faith and to discourage the few shortsighted employers who regard the Taft-Hartley Act as a weapon to weaken labor. All this is to the good. Let's have some more of it.

Catholics and color in St. Louis

With two brief notes the question of the right of colored Catholics to attend parochial high schools in St. Louis (cf. AMERICA, Oct. 4, p. 6) may be written off as settled. *First.* The Apostolic Delegate, Archbishop Cicognani, replying to the group which had protested Archbishop Ritter's decision that colored Catholics could attend the same schools as white ones, upheld the Archbishop, saying that "nothing could be added on the matter." He expressed himself as "confident that everyone will readily comply with what has been so clearly proposed by the ecclesiastical authority of the Archdiocese." The protesting group promptly disbanded. *Second.* Archbishop Ritter did not at any time threaten to excommunicate the dissenters. He simply drew attention to the law of the Church—which he has no power to alter—which automatically excommunicates those "who directly or indirectly impede the exercise of ecclesiastical jurisdiction either of the internal or external forum, having recourse for this purpose to any lay power" (Canon 2334: 2). By excommunication a person is cut off from "the community of the faithful," in varying degrees, and excluded from the use of the sacraments and similar participation in the Church's life. An excommunication will be rescinded when the offender repents and makes reparation for any injury done. This simply means that the Church expects its members to observe its laws and refuses its ministrations to those who do not.

Speculative grain markets

Trading in futures is a practice of long standing in the United States, whence it was exported to grain markets in Britain, Canada, Argentina. Theoretically, the buying and selling of grain for future delivery—a speculative operation, since no one can be sure of unreaped crops or later fluctuations in demand—is supposed to stabilize prices from day to day. Some sort of stabilization admittedly must be employed, since day-to-day demand varies, as does the quantity of grain on hand. But it remains an open question whether futures trading is the suitable means of stabilization. The doubts arise because of the relatively short-term nature of the speculative operations, whereas variations in crop size and world grain needs are essentially long-term. Whatever the objective merits of futures trading as an economic stabilizer, it cannot escape notice that the significance of the whole complicated procedure for those who indulge in it derives from the possibility of profits, or at least of protecting profits. The protecting is done by "hedging," whereby one takes a position on both sides of the market in the expectation that the contracts will neutralize each other. Thus possible future losses are cancelled by present gains, and vice versa. Because of the nature of the operations, the participants must be thoroughly acquainted with the market. They consider themselves specialists. They resent the epithet "gamblers"—witness the recent disclaimer by the president of Chicago's Board of Trade. In their own defense they stress the fact that wheat prices are but one element in present food costs. They draw attention to the fact that spot prices for real sales now exceed futures prices, a phenomenon attributed to government buying for shipment abroad. Nevertheless, recent price fluctuations following government announcement of curtailed purchases confirm the popular suspicion that speculation does have some effect upon prices. The question might well be raised: why a speculative grain market at all?

Progress and the British Conservatives

At its Brighton conference the British Conservative Party yielded officially to the thinking of its younger and more progressive members. Significantly the move came simultaneously with Prime Minister Attlee's decisive action in dropping from his cabinet a number of ministers who supposedly stood in the way of the efficient program required in the economic crisis. English political leadership seems agreed on at least one point, that the present

is no time for indecision and adherence to traditions simply because they bear the mark of age. In accepting almost unanimously the party's new "industrial charter" the Conservatives broke with tradition. In this "constructive alternative to socialism," as one speaker called it, they admitted that nationalization may be necessary in some instances, that a certain amount of government centralization and controls cannot be dispensed with, that private initiative must serve the public interest. A Right-wing delegate's ridicule of the new Conservative program as "milk-and-water socialism" made no impression. The delegates, with but few exceptions, went right ahead with the task of putting the restraining hand on the ultra-Right minority. This development was only to be expected. With Europe's economic crisis what it is, one hardly expects that reactionary views can triumph any longer over the more moderate outlook. In England, as elsewhere, men are coming to see that the far Right, in opposing reasonable reforms and hindering necessary government action, is, albeit unwittingly, playing the communist game.

Freedom of religion in Yugoslavia

The group of Protestant ministers who spent two weeks in Tito's Yugoslavia reported that "there is today in Yugoslavia complete freedom of worship and respect for religious beliefs and institutions." Not long after this curious statement was issued to the U. S. press, a Catholic priest, Rev. Milo Bulesitch, was killed and Msgr. Jakob Ukmar severely wounded by Tito partisans at a Confirmation service. That was on August 24. Scarcely less curious than the statement of the seven ministers was the subsequent charge made by Tito's Government that Msgr. Ukmar and another priest were mainly responsible for the "incident" which caused Father Bulesitch's death. Accordingly they were "tried" and on October 3 found "guilty"; Msgr. Ukmar receiving a month's sentence and Father Stepan Cek a sentence of six years at hard labor. It is probable that few people who didn't want to be taken in by either the ministers' report on freedom of religion or Tito's mock trial of Msgr. Ukmar and Father Cek. In a letter to the *New York Times*, September 11, Dr. William T. Manning, retired Protestant Bishop of New York, charged that "Yugoslavia under Tito is as completely a police state as Nazi Germany was and that no man who loves right and freedom, unless he has been most strangely deceived, can approve, or commend, the Tito Government." A second of Dr. Manning's letters, on October 3, reiterated this charge: "In the Balkans today Tito is the spearhead of the struggle for Communist world domination. Why do these ministers wish to give him their aid?" This was likewise the conclusion of four Baptist ministers who toured Europe this summer and after a close look at affairs over there took sharp issue with another group of Baptist ministers for attacking President Truman's exchange of letters with the Holy Father as implying that "our Government is an ally of clerical totalitarianism." Quite the contrary, said the group of four: "The issue for America in the world is not the union of state and

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church but whether we will have a church or no church, a state or no state, God or no God." And that's precisely the issue.

Purge in Slovakia

By every sign and token, the Slovak Democratic Party is slated for the same fate as the Hungarian Small Holders. Representing 62 per cent of the Slovaks and holding 43 of the 300 seats in the Czechoslovak parliament (the Communists have 114), the Slovak Democrats are in a key position to block absolute communist control of the country. *Rude Pravo*, central communist organ, announced that the Slovak Democratic Party was riddled with former Hlinka Fascists. Next came the opportune discovery of a conspiracy against the state—just of what nature has not been made clear—implicating the two Catholic secretaries general of the Democratic Party, Drs. Jan Kempny and Milos Bugar. Many arrests were made. In the cases of Drs. Bugar and Kempny it was necessary to lift from them their parliamentary immunity against arrest. Indications were that the Slovak Ministry of the Interior was merely acting for the communist-controlled Ministry of the Interior at Prague. Next the cry goes up for a special tribunal to deal with such conspiracies, composed of "trustworthy participants in the battles for freedom." This is necessary for the communist plan, since the ordinary courts would almost certainly acquit Drs. Bugar and Kempny. Side by side with these activities goes a virulent press campaign against "American imperialism" and the Marshall Plan. If the Slovak Democrats cannot protect Drs. Bugar and Kempny, it is believed that they will be finished as a political force. The Social Democrats, divided between anti-communist and pro-communist elements, are undergoing internal crisis. The Communists are playing for an early election, in which the Slovak Democrat influence would be negligible and that of the Social Democrats divided. Czechoslovakia's "independence" from the Soviets grows daily more tenuous. The article, "Vanished men of Slovakia," on page 71 of this issue, gives more evidence pointing the same way.

Russian maneuver on Korea

The sudden Russian proposal that the Soviets and the United States should withdraw their troops from Korea simultaneously left the Korean deadlock exactly as it was before. Although U. S. authorities kept a well-guarded silence about the Soviet gesture, they are said to have expected the move ever since Secretary Marshall announced that the Korean question would go to the UN General Assembly. The Soviets are well aware that the proposal for simultaneous withdrawal serves their communist purposes. While the Joint Soviet-American Commission intermittently quarreled for the past two years, the Russians were busy building up the apparatus of a police state in North Korea, with the ultimate goal of engulfing the southern part of the country. South Korean leaders, save for the Soviet puppets, are frantically alarmed by the latest Russian maneuver. Dr. Syngman Rhee, elderly leader of opposition to the Soviets, appealed

to the United States authorities to remain in Korea until a free Korean government is established. He emphasized once again that if a foreign power is to remain on Korean soil, it should be American, and in no case the Russian. The United States, he said, waged a prolonged and bitter war against Japan, while the Soviet Union remained in "friendly neutrality" until a week before the Japanese collapse. With a strong communist army in North Korea, Russians will roll like "red lava" to the south and will make Korea another slave state. We hope the Soviet proposal is rejected with a promptitude similar to that often used by the Russians. While the Korean issue goes to the United Nations, the United States should go ahead with the organization of a genuinely Korean government in South Korea. Moreover, it must be supplied with modern armament so that the aggression planned by Russia can be checked in time.

How to find emaciated Germans

"I haven't seen any emaciated people, though I have looked for them," says Representative John Taber, of New York, in Frankfurt-on-Main. And in the same breath the Republican chairman of the House Appropriations Committee proposes that the Germans work harder and raise more beans in order to solve the problem of the revival of Western Germany. How anyone can spend even a few days in the country and not see a picture of misery and human degradation beyond measure, it is impossible to understand. Mr. Taber, who has a reputation for being realistic, appears to have visited Germany not to get facts but to confirm a preconceived thesis. It is perfectly true that one does not see people fainting right and left in the streets of Berlin or Frankfurt, but this is because of the thousands of tons of wheat which we are shipping into the zone and which presumably Mr. Taber wants to cut off. Some colleague ought to tell the Congressman that our occupation policy is to further the growth of democracy among the German people so that their country can be reconstructed into a useful and loyal member of the international community. If Mr. Taber wishes us to adopt Soviet ideas on the treatment of Germany and bleed the people white, then let him say so instead of veiling a callous attitude under the cloak of economy. It is laughable to tell the Germans to work harder and raise more beans when the average German does not have strength enough to work more than a few days a week and does not have the means by which he can work. We suggest that the Congressman remain in Germany for a month or two and eat the same food the average German eats, and do the same work. At the end of that time, we venture, he will be ready to eat the words he has so foolishly spoken.

Communist strategy in France

In one of the clearest estimates we have yet seen of Stalin's strategy in France, an editorial writer of the Paris daily, *Le Figaro*, recently concluded that "the present policy of the Communist Party is a negative policy—neither revolution nor recovery." Mr. Thorez' masters in the Kremlin have decided that the United

States would not permit a communist revolution in France at the present time, because a communist France would outflank the Anglo-American position in Germany, doom Italy and Spain, cut the Mediterranean route to the East and give the Soviet submarine bases on the Atlantic. Since the Soviet Union is unable at the moment to challenge the United States in France, it has shelved whatever plans it may have had for an immediate revolution and has decreed an alternative policy. The key objective of this policy is to sabotage economic recovery and impede social peace. Such a tactic will demonstrate to the French people that so long as the Reds are barred from the Government there can be no peace and prosperity. Furthermore, continued confusion in France will gradually weaken the American will to underwrite the nation's recovery and this in turn will lead to resentment among Frenchmen. Meanwhile France will be kept in a state of tension favorable to a revolution. It is a shrewd tactic aimed at one of the most vulnerable spots in our American armor, namely, our native unwillingness to spend good dollars abroad on a poor risk. But forewarned is forearmed, and if we keep Stalin's strategy in mind, we shall not be easily discouraged by any trouble his French agents may promote.

De Gasperi wins confidence vote

That the communist strategy in Italy is identical with the policy in France has been made terrifyingly clear by recent developments culminating in the attempt on October 5 to overthrow the De Gasperi government. Ever since the Red Fascists, who include in their ranks thousands of ex-Black Fascists, failed last June to oust the leader of the Christian Democrats, they have kept Italy, through their control of the labor unions, in a state of tension and turmoil. In recent weeks, as Mr. De Gasperi told the Parliament, there have been 2,617 strikes, and he proved that the Communists were responsible for them by reading a private message which Palmiro Togliatti, Stalin's Moscow-trained henchman, sent to his followers ordering them to call strikes and generally promote political and economic unrest. The victory of the De Gasperi government, by a somewhat smaller margin than it enjoyed last June, was made possible by the refusal of the Right-wing Socialists and *L'Uomo Qualunque* (Common Man Front) to vote for the no-confidence motion. Their abstention, plus the surprise announcement by Carlos Sforza, Italian Foreign Minister, that the United States had decided not to accept its allotted share of the Italian fleet under terms of the peace treaty, was sufficient to keep Mr. De Gasperi in power. This will not be the last time, however, that the Communists and their Left-wing Socialist allies will try to blackmail their way back into the government. The withdrawal of American troops from Italy and the coming of what is certain to be a difficult winter will offer Togliatti a new opportunity to pursue his program of disruption and revolution. Without immediate American aid the forces of decency and democracy in Italy cannot maintain their precarious position much longer.

Lecomte du Noüy

Much controversy has arisen about the merits of the current non-fiction best seller, *Human Destiny*, by the famous French scientist, Pierre Lecomte du Noüy, who died in New York City September 22, after a long and painful illness. The book brought its author a fan-mail of some fifteen or twenty letters daily, much of which was astounding testimony to human hunger for the spiritual and for anything which could afford a strictly scientific argument for a Creator and for the moral law, as the book undertook to do. People were converted from crime, saved from despair, by reading du Noüy. The arguments of the writer are all the more striking since they are taken from the latest conclusions of quantum physics, going a step beyond Eddington and Millikan in their search for a supra-mundane cause of the world's existence and development. On the other hand, the author's shortcomings and errors from the standpoint of Christian theology are painfully evident, as soon as he starts to philosophize beyond his own proper sphere as a physical scientist. No work, however, can be placed entirely in its proper focus until the character and the intentions of the author himself are made plain; and it is not necessary to minimize the defects in du Noüy's writing in order to pay full tribute to the greatness of the man as revealed in the last weeks of his long and painful illness. During those days Lecomte du Noüy returned wholeheartedly to the Catholic Faith of his childhood. After asserting that he had written *Human Destiny* through the sole desire to save mankind from the ravages of a science void of God and the moral law, he made his complete profession of faith in the teachings of the Church and submission to her judgment in all that concerned his writings and his personal life, and received the Sacraments with profound and touching devotion.

Pius XII on defending human rights

On October 8 in Moscow, *Literary Gazette* added the Pope's name to the list of "war incendiaries." The same day, in Rome, Pius XII expressed his real views to visiting members of the U. S. House of Representatives Armed Services Committee. The Pope emphasized a principle, universally recognized by civilized states, that only force can bring to terms some enemies of justice. His Holiness fears, evidently, that a simple appeal to principle may fail where the unprincipled are concerned. This was indicated in a previous warning to American Legionnaires that the Bill of Rights might be lost in a "bloodless battle." On October 2, in an address to another Congressional investigating committee, the Holy Father had recalled the situation in 1571, when "powers representing Christian civilization united to defeat the colossal threat from the East." That the Pope, in stressing the moral legitimacy of force, has not deserted his well-known desire for peace, is clear from the address to Legionnaires. Force, His Holiness indicated, is needed at times to preserve rights, but it "should be held always in check by law and order and be exercised only in their defense."

Washington Front

The consensus of politicians across the country in this October of 1947 is that Gov. Thomas E. Dewey of New York has a substantial lead for the 1948 Republican presidential nomination but does not have it nailed down. Mr. Dewey has New York and much strength elsewhere. He has the smartest political aides in the business, and they will exercise their talents to the fullest in seeking leaders' pledges in months ahead. But many important areas are outside the Dewey fold, and as of now there are few indications of a first-ballot runaway such as marked the 1944 Chicago convention. First-ballot polling may be scattered among as many as ten names.

Senator Robert A. Taft made many friends, probably not many actual delegates, on his long western trip. Yet he will have the sizable Ohio delegation and support from other States, and there are some who believe that while he may never be nominated, he may be in position to block Mr. Dewey. Mr. Taft is a conservative Republican but no worshipper of party orthodoxy; he frequently has rejected the extreme GOP reactionary view. His chances would be brighter, though, if the Philadelphia convention were to decide that the time had come to acknowledge a conservative position and name

what many Republicans like to call a "real Republican."

Messrs. Dewey and Taft will go a-courting Pennsylvania—which has the second largest bloc of delegates—but this State will probably put on a favorite-son show for Senator Edward Martin, then decide where to go finally. The big California delegation will be in Gov. Earl Warren's palm; Illinois may string along with Gov. Dwight Green as favorite son; Michigan will be for Senator Arthur Vandenberg unless he withdraws in irrevocable words. Big Texas is being contested by both Dewey and Taft forces. Minnesota will go to Philadelphia ready to vote for Harold Stassen, Massachusetts for Senator Saltonstall, Connecticut for Senator Raymond Baldwin.

Then there is one more possibility—Kansas for Gen. Dwight Eisenhower if he will permit it. Here is one who could go far beyond the favorite-son stage, and is much talked of by politicians. There are areas where political leaders report little Eisenhower talk, but others where they say: "He's the man who could win most easily if the trend turned his way."

The first important presidential primary, Wisconsin's in April, may give the clue to what may happen at Philadelphia. If Mr. Dewey wins most of the State's twenty-seven delegates, he would be hard to stop, because he would have demonstrated again his great popular support. If Mr. Stassen showed real strength, it could influence other midwestern States in going for him; if he loses he's all finished. CHARLES LUCEY

Underscorings

The announcement of the NCWC Department of Education for this year's celebration of American Education Week, November 9-15, carries a statement of Archbishop John T. McNicholas, O. P., which expresses the traditional view of the Church but which, in view of misstatements and misunderstandings, needs repeating:

Let it be said, with all possible emphasis, that the Catholic Church is not opposed to tax-supported schools. On the contrary, she heartily endorses our compulsory system of education in America; she sincerely commends the traditional freedom of American education, and also the generous spirit of America to make adequate provision for education.

This year's general theme of American Education Week is "The Schools Are Yours." Special topics for emphasis during the week are "Securing the Peace," "Meeting the Emergency in Education," "Building America's Future," "Strengthening the Teaching Profession," "Supporting Adequate Education," "Enriching Home and Community Life" and "Promoting Health and Safety."

► The James J. Hoey Awards for 1947, in recognition of outstanding contribution to the cause of interracial justice, have been announced by the Catholic Interracial

Council. They go to Clarence T. Hunter, president of the Catholic Interracial Council of St. Louis and Julian J. Reiss, former member of the New York State Commission Against Discrimination. The awards were conferred on Sunday, October 26.

► A joint project of the Archdiocese of Detroit and the dioceses of Grand Rapids, Lansing, Saginaw and Marquette, Michigan will be the building of a Michigan version of Msgr. Flanagan's Boys Town on a 130-acre tract in Lenawee County, fifteen miles from Ann Arbor. ► An attractive pamphlet, *Moral Values in American Education*, by Archbishop James H. Ryan of Omaha, has been issued by the NCWC Department of Education. If we analyze the objectives of American education, he says, we will find that five commonly accepted objectives predominate: health, economic opportunity, social virtue, cultural tastes and moral perfection. It is the latter with which Archbishop Ryan is concerned, for "in the final analysis, American education will be found completely faithful to its democratic commitments only to the extent that it has promoted the moral perfection of American youth." His conclusion is extremely pertinent: "Moral values in American education are entrusted to both the public and the church-controlled schools. Together as partners in American education, they should help one another in developing sound programs and procedures for guiding American children towards moral perfection."

A.P.F.

Editorials

Comintern reborn

No one can misunderstand the meaning of the decision, announced October 5, to establish a postwar equivalent of the Communist International, officially dissolved in 1943. As that action was taken to be a concession to the Western Allies, so the manifesto issued by communist leaders of nine European countries, who met secretly last month at Herman Goering's former hunting lodge in lower Silesia, can mean nothing less than defiance of those same Western Allies. The newly established Information Bureau does not exactly duplicate the old Comintern—the differences merit further study later on—but there is no doubt in anyone's mind that the Soviets have decided to resume the aggressive program of world revolution which the democracies hoped they had permanently abandoned. There may be doubts whether the new course is a sign of weakness or of strength, the result of desperation or of calculated ambition, but for the moment the effects are the same in either case.

We had hoped that out of the war a new world could be rebuilt that would be "one world." We had tried to discover common aims in the war and the peace. For a time we thought we had found these, or a reasonable basis for them. We are now told in the manifesto of October 5 that from the very beginning our war aims differed. According to the representatives of the nine communist parties, the war aims of the United States and Great Britain were the elimination of competition on the world market and the consolidation of their dominant position. On the other hand, says the manifesto, the Soviet Union and the democratic countries believed that the main objective of the war was the rebuilding and strengthening of democracy in Europe and the achieving of an all-around and lasting cooperation between the nations of Europe. Out of this basic difference, continues the manifesto, two opposite political lines have crystallized. It is the "battle of the two opposite camps, capitalistic and anti-imperialistic."

The open sponsorship of this Hitlerian travesty of truth by the USSR—whose Andrei A. Zhdanov and George Malenkov played leading roles in the meeting—makes mincemeat of attempts on the part of the United States to avoid a split of Europe into two competing halves. Predictions are now freely made that the forthcoming November conference to fix treaty terms for Austria is foredoomed to failure. And if no settlement can be reached for Austria, then certainly Germany too will continue to be divided. Such a deadlock across the middle of Europe bodes no good for peace and stability.

Thus far the United Nations security organization has not felt the full effects of the Soviets' decision to re-invoke the ghost of the Comintern. But while the USSR at the

moment appears perfectly willing to use the United Nations as an instrument of propaganda and to that extent does not threaten its formal existence, the Organization is functioning minus two essential postulates laid down at San Francisco, namely, the agreement of the major powers and the principle of one world.

This country of ours will now be subject to an even greater campaign of vilification and distortion of motives. The Marshall plan and the Truman doctrine will be presented to the not-too-well informed European world as simply power politics or commercialism without the slightest shred of decency or sincerity behind them. We believe that our intentions in the Marshall plan and the Truman doctrine are honest. But in international politics it is not enough for motives to be good; they must also be convincingly shown to be good. The slightest mistake can be twisted into devastating anti-American propaganda. The average citizen does not realize the wide belief entertained in the key countries of France and Italy (whose communist parties were represented in the manifesto) that America really has no other world aim but that attributed to it by the Communists. Our reaction to this new assault must be as measured as the manifesto setting up the quasi-comintern.

Food and the crisis

President Truman and the Citizens Food Committee have put the issue of European food relief squarely up to the individual American conscience. In the present crisis, they call for self-denial and voluntary curtailment that our neighbors overseas may have at least enough to get through what promises to be a bleak and hungry winter. Such an appeal should not sound strange to ears schooled in the Christian tradition. Our twofold duty is thereby recalled: of occasionally exercising self-restraint in even lawful things the better to meet our obligations, and of stopping, Good Samaritan-wise, to bind up the wounds of a suffering neighbor.

To thinking Americans it is manifest by this time that Western Europe's immediate struggle with hunger and shortages means more than an unequal effort to reconstruct a continent. In voluntarily curbing our own wants and aiding the hungry peoples, we are fighting to guarantee the peace. We thought that peace was won in 1945. But it may still be lost for lack of food. President Truman put the matter briefly:

Their most urgent need is food. If the peace should be lost because Americans failed to share their food with hungry people, there would be no more tragic example in all history of a peace needlessly lost. Hence to the motives of self-denial for the sake of social justice and charity, is added that of enlightened self-interest.

We are fighting to save Western civilization from the totalitarian onslaught. Significantly, the victory may hinge on American willingness to sacrifice for peace and our neighbors. Striking was Secretary Marshall's remark:

The connection between the individual American and world affairs is unmistakably clear—our foreign policy has entered the American home and taken a seat at the family table.

At the moment food is our strongest weapon. It might seem almost ridiculously inadequate in the face of continued communist pressure and a reestablished Comintern did we not recall the thought emphasized by St. Thomas, that a measure of this world's goods is necessary to the practice of virtue.

To those of us with a sufficiency, or more, should come the further thought, that self-denial widely embraced can help purge our own economic thinking of the greed and unbridled self-interest which have laid it open to communist contempt. The battle for freedom and human dignity must also be fought on the home front, with our own excesses as the enemy.

One may rightly wonder how successful the voluntary food-saving plan will be. It certainly presupposes a vast educational campaign to inform our people what they should save and why. Encouraging was the decision of the Chicago Board of Trade to raise margins in trading in grain futures to thirty-three and one-third per cent, thus putting something of a brake on speculation. Heartening, too, was the announcement of the brewers that they were adopting conservation measures. Pressure put upon distillers to take a two-months' holiday in grain use will probably not be without its results. The bakers also have plans under way for reducing quantities of wheat used. It is not to be expected that these measures will go forward without a considerable number of complaints. You cannot start curtailing without someone feeling pain.

As for the ordinary individual with no concern about grain-products planning, the President's few simple rules tell him how he can assist in the campaign to conserve food and take the pressure off prices. Here they are: 1) *Use no meat on Tuesdays*; 2) *Use no poultry or eggs on Thursdays*; 3) *Save a slice of bread every day*; 4) *Public eating places will serve bread and butter only on request*. We hope not only individuals but those concerned with institutional menu planning will pay heed to the request. It is not lightly made.

Mission mandate

Without benefit or blight of glamour, tomorrow's Mission Sunday appeal to our charity and zeal from the heroic legion of our emissaries in the one-world Christian mission field wears all the features of high drama. Clearly it is no accident of political power or material wealth, but a delicate and merciful Providential design, which has cast our "strong America" at this hour for one of the noblest lead-roles of its history.

We are found ready and worthy to assist in the last lingering skirmishes with the spirit of nationalistic isolationism in the mission field afar, after battling the same

spirit to rout on the secular front at home. By the thousands, our sons in uniform came to know and measure sympathetically, during the war years of fighting and fraternal association, the staggering spiritual need of the "mission-neighbor" and potential brother in Christ, especially his need for Christian social planning and social institutions. With Europe become once again a vast "home mission" of the Church, that need for prayer, manpower and material support (in the order named) which besets the old and new "foreign" mission areas of Asia, Africa and the Southern Seas looms largely now as an urgent and inspiring challenge to generous American hearts, to spiritually vigorous American Christian homes built solidly by an earlier valiant generation of missionaries from the Mother Continent.

Bishop Thomas J. McDonnell, newly consecrated Auxiliary of New York and director of the nation's Pontifical Society for the Propagation of the Faith, makes it the first proud task of his episcopate to transmit to us the Holy Father's hope and confidence that the mission mandate of the Church may find ever more eager and efficient apostolic instruments in mission-minded and mission-hearted America. Repeating paternally the Master's own perennial plaint that the means at the disposal of the harvesting Church are still "regretfully inadequate," and the Master's perennial plea "that many young souls may dedicate their lives to the salvation of souls on the missions," the Vicar of Christ points up, for our consolation and warning, the majestic staging and text of today's dramatic appeal to America from the world for real moral leadership. Like his dedication to the unity of the human family, a Catholic's concern for the missions today, he writes,

should go as deep as the character imprinted on the soul in Baptism and Confirmation, whereby we are conformed to the likeness of Christ, deputed to His service and pledged to work hard and constantly for the building up and increase of the Mystical Body of Jesus Christ.

The needy mission millions yearn for far more than stopgap, emergency or philanthropic aid. They are calling for no lesser boon than their need of the charity of Christ, alive in His living American members and mandataries.

AFL in San Francisco

With the powerful International Association of Machinists still outside the fold, the American Federation of Labor assembled last week in San Francisco for its sixty-sixth annual convention. Frankly, all was not well within the Federation, and if the National Labor Relations Board, on the second day of the convention, had not providentially overruled its General Counsel, Robert Denham, in the matter of non-communist affidavits, there is no telling what disastrous events might have occurred. For the Denham ruling raised a fundamental issue. Like nothing else since the revolt of the original CIO unions, it struck at the very foundations of the AFL.

As its name indicates, the AFL is a federation, that is, a free and voluntary association of independent, autono-

mous affiliates. Over its affiliates the national AFL has no real authority, and if Dan Tobin's Teamsters, or John Lewis' Miners, or William Hutcheson's Carpenters choose to adopt a program contrary to AFL policy as determined in a national convention, there is nothing President William Green can do about it, short of persuading the Federation to expel the recalcitrants.

This is the reason why the AFL has appeared on several notorious occasions in the past to condone racketeering in a few of its affiliates. It is the reason, too, why it has been relatively unsuccessful in resolving jurisdictional disputes, as the absence of the Machinists at San Francisco testifies. But it is the reason, also, the Old Guard solemnly avers, why the Federation has managed to survive the storms of more than fifty years and avoid the dangers of dictatorship. None of them would think of weakening the principle of autonomy.

Now Mr. Denham's interpretation of the anti-communist clause of the Taft-Hartley Act struck a body blow at this basic feature of the Federation's structure. He ruled that no labor union affiliated with the AFL or CIO could enjoy any rights under the Taft-Hartley Act unless and until all members of the respective national executive boards affirmed their non-membership in the Communist Party. *This ruling, it is obvious, would permit any individual member of the AFL executive council to limit the autonomy of every international affiliate.* Until the Board reversed the Denham ruling, John L. Lewis' unyielding refusal to sign the non-communist affidavit actually had had this effect. Hence the explosion which forced the convention to recess for twenty-four hours at the end of the first day. Hence, too, the conviction that the autonomy of the affiliates is more necessary than ever: a development which many will deplore, and which the authors of the Taft-Hartley Act never intended.

It is a pity that the AFL had to begin its convention on this sour note. At the present time the foreign policy of the United States is a matter of supreme importance, and in the formulation of that policy, as well as in the world-wide effort of democratic peoples to stop the swelling tide of Soviet totalitarianism and roll it back, the AFL has played a most valuable role. It should have been left free at San Francisco to continue its great work. We trust, then, that the tempest raised by the Denham ruling will quickly subside, and that the closing days of the convention will see much constructive achievement.

Away from the veto

The veto in the Security Council, as proposed at Dumbarton Oaks and elaborated at San Francisco, was meant as a sort of last-ditch protection for the great Powers. On them would fall the major cost in men and money of international enforcement action. And each of them—the United States included—had interests which it regarded as so essential that it would not submit them to international arbitrament. Each Power, itself, wished in the last analysis to be the final judge of its own essential

interests. Doubtless this reluctance to submit fully to the judgments of an international body was a measure of how little the understanding and organization of the world community corresponded to its real needs. Most people, however, thought that the veto might be tolerated in view of the good that they hoped for from the United Nations.

What they never foresaw was the extent to which the veto would be used, i.e. abused. Intended as a protection for great states against being forced into costly and dangerous international actions against their will, the veto has become a day-to-day weapon for the Soviet bloc to enforce its own will on the UN, under penalty of continuous deadlock. Almost the absolute in absurdity was reached when the Security Council—or rather the Soviet delegate—vetoed, not a proposal for action, but a finding of fact by its own subcommittee on the Balkan troubles. The subcommittee might not find that two and two were four, if the Soviets wanted it to be five. Disillusioning, too, was the Soviet veto on the admission of Eire to the United Nations—a venting of Soviet spite at the expense of the world community.

It is not surprising, in these circumstances, to find the nations which still hope to achieve world peace and security on some basis of justice trying every means that the United Nations Charter provides to break the veto deadlock. One such means they find in Article 51, which preserves the right of every member nation to individual or collective resistance against aggression, pending action by the Security Council. On the record, action by the Security Council will be a long time pending; and the nations feel, justifiably, that they had better be ready. Hence the "Armstrong plan," noticed in these columns on September 17, by which those nations which wished to do so would undertake a collective agreement to act against aggression when a determined proportion of them found that it was occurring. Voting under this agreement would not be subject to a veto. While by no means identical in form with the Rio agreement for the defense of the Americas, the Armstrong plan finds in that agreement both parallel and precedent.

In a letter to Hamilton Fish Armstrong, author of the plan, editor of *Foreign Affairs Quarterly* and formerly adviser to the U. S. delegation to the UNO Conference at San Francisco, which was made public on October 5, Senator Vandenberg, chairman of the Senate Foreign Relations Committee and US delegate to the General Assembly, accepted, in principle, the Armstrong plan. "You are proposing," he wrote,

the use of Article 51 of the Charter as the basis for protective action outside the jurisdiction of the veto. As you know, we did substantially this thing at Rio—and I think most successfully.

This is a pretty strong indication that the U. S. will propose something like the Armstrong plan to the United Nations. It will give us what all true friends of the UN have been seeking for—a positive program for making the world organization the effective force for justice, peace and security for which the world has been too long waiting.

Operating under the Taft-Hartley Act

George A. Kelly

Father Kelly, a chaplain of the Association of Catholic Trade Unionists in New York, received his doctorate in the social sciences from Catholic University. Here he points out some of the features of the Taft-Hartley Act which will make labor and management walk cautiously for a while.

It is good to know that others besides the leaders of labor unions are concerned over the Taft-Hartley Act. Business executives may secretly rejoice over the fact that the wings of labor have been clipped, yet they are aware that damage suits, legal wrangling and injunctions have never produced more coal or given them the profit to which they have become accustomed. The wag who said that the new labor law is "heaven for lawyers, purgatory for industrialists, and hell for labor leaders" apparently knew what he was talking about.

That employers are concerned over the new Taft-Hartley Act was everywhere in evidence at the two-day seminar sponsored by the Commerce and Industry Association of New York on July 29-30, 1947. Representatives of Sheffield Farms, the Grace Shiplines, the N.Y. Telephone Company, the N.Y. Central RR., Pan American Airways, etc., listened attentively to a discussion of the problems which the Act created for management. The minutes of the seminar, plus an analysis of the Act itself, have been published. *Operating under the Taft-Hartley Act* is now being distributed as a practical handbook for labor relations and personnel executives. All seventy-seven pages of this report can be purchased for \$5.00.

Employers are having the same difficulties with the Act that labor leaders and lawyers have. They are not sure what the Act in all its detail means. They cannot foretell how the Act will be administered. If unions are concerned over the interpretations made by Robert Denham relative to the anti-communist affidavits and financial reports, the employer group is equally concerned with the effect of the Act on collective bargaining. The following seem to be management's greatest worries.

Litigation. The Wagner Act contained about 5,000 words. In addition, the National Labor Relations Board has amassed 70 volumes of decisions and interpretations. This does not include the legal record of more than 1,000 cases which have been tried in Federal courts. After twelve years, we are now in a position to say what the Wagner Act means and how it shall be interpreted. The Taft-Hartley Act has outdated much of this labor law. Besides containing more than 15,000 words, it introduces new provisions dealing with secondary boycotts, jurisdictional strikes, welfare funds, damage suits, political contributions and expenditures, anti-communist affidavits and financial reports. If the Taft-Hartley Act follows the time table of the Wagner Act, it will be years before we know what the Act means, what parts of the Act are unconstitutional, and how the constitutional sections are to be administered. Employers today do not want to get off on the wrong foot with the new Board, as they did so magnificently with the old Board. They are going to grope along rather slowly until they know exactly what rights the new Taft-Hartley Act has given them.

Jurisdiction of the Board. The Taft-Hartley Act applies to activities in interstate commerce and to practices affecting such commerce. As interpreted in recent years, nearly everything except the corner grocery store, the local restaurants and hotels, are covered by "interstate commerce" clauses. Frequently in the past, employers and unions preferred to deal with State Boards, where a State had a Labor Relations Act, because the State Boards usually processed cases much faster than the National Board. For this reason, the NLRB made agreements with State agencies ceding jurisdiction over certain types of cases to the various States. But under the present law, the National Board can cede jurisdiction to State Boards only when the State law is not inconsistent with the Federal law. Since most of the State "Wagner Acts" are completely out of line with the Taft-Hartley Act, the State Boards for all practical purposes are out of business. State Boards were kept busy with cases arising in the building and printing trades, banks and department stores. Under the new law, the States will be able to handle little besides hotels, restaurants and industries which are completely local. The outcome of this affair, however, may well be that various States will enact new laws conforming rather closely to the Taft-Hartley Act. But in the meantime, employers, who would rather not, will have to deal with the slow-moving processes of the National Board.

Collective Bargaining. The obligation to bargain collectively is now imposed on both unions and employers alike. But this obligation does not compel either party to agree to any proposal or to make any concession. Neither does it demand that either party agree to a modification of the contract, if the modification is to take place before the contract expires. In other words, if a contract is to run for two years, and the union feels that circumstances require some alteration of the provisions immediately, the employer may stand pat on the contract terms if he so desires. Employers are torn between their full legal rights under this provision and the knowledge that stubbornness on their part is hardly conducive to industrial peace.

Closed Shop. The closed shop gives the union a two-fold monopoly. Since under the closed shop only union men can be hired, the union has a monopoly over jobs and employment. The closed shop also gives the union control over the workers once they have been hired, and the workers must remain in good standing in the union to hold their jobs. The Taft-Hartley Act says that no employer can refuse to hire because of membership or non-membership in the union, and that the union must, if it has a union shop, take a man in on the same terms and conditions on which all other members are admitted and that membership cannot be denied except for failure to

pay initiation fees and dues. That is the law. Theoretically, it seems to increase the power of employers to hire. But how it is going to work out in practice is another problem. When you consider the large number of craft unions who have a monopoly control over skilled labor, it is apparent that employers will think twice about hiring non-union labor. Skilled workers are not easily replaced. And employers will have to find devious ways of letting these craft unions keep their monopoly intact. If they try to break the monopoly, they will find themselves out of business.

Union Shop Elections. The union shop means that the employer may hire whom he pleases but the worker must join the union within thirty days after hiring. The employer controls the hiring, but the union still controls the workers once they are employed. Up to now only the union and the employer need agree on the union shop. If the employer consented to this form of security, every worker had to join the union to hold his job. Under the Taft-Hartley Act, however, three parties are concerned with the union shop: the union, the employer and the workers themselves. The employer may not grant the union shop unless a majority of his workers authorize it. The employer under this set-up may do either of two things. He may tell the union that he is willing or not willing to grant the union shop. If he is agreeable, the next step is to hold an election among his employees. If he is opposed to the union shop, an election among his employees is valueless. On the other hand, he may wish to postpone declaring where he stands on the matter, and force the union to poll the workers before he states his own position. In this case, if the workers reject the union shop, the employer is relieved of the responsibility of even discussing the matter. If the workers should approve the union shop, it is still within the power of the employer to reject the proposal.

Business men at the present time feel that they should bargain with the union over the union shop *before* the workers are polled. If they make the union go through an election, in which the union shop is authorized, they will find themselves in a precarious position. If the workers already have approved the union shop, it may mean a strike should the employer at that late date refuse to grant it. Employers, therefore, would be well advised to make their position on the union shop known early in negotiations.

Craft Unions. The provisions of the bill dealing with craft unions run in opposite directions. By abolishing the closed shop and jurisdictional strikes, some feel that Congress has gone very far toward abolishing craft unionism. No craft union can exist unless it maintains its jurisdiction. Unless the craft union can prevent others from doing its work, it cannot exist. The argument, therefore, is that no true craft union can exist without a closed shop, especially since it is the only way of acquiring a monopoly of any skill in the labor market. To keep the craft union strong, the union has to control the hiring. The abolition of the closed shop makes that impossible. For the present, however, employers will be very slow to attack the closed shop in practice where the union has

an absolute monopoly control over skilled labor. In the building trades, construction companies who tried it would soon be bankrupt. Both employers and unions in these industries will invent devious ways of keeping the union monopoly intact for some time to come.

On the other hand, the Taft-Hartley Act specifically provides that the Board must make craft workers a separate bargaining unit if a majority of the craft workers desire it. This would permit the breaking up of plant, employer and industry units to suit the wishes of agreeable craft workers. It gives the AFL fertile ground for raids on CIO units. Many employers, however, are in favor of the large units, because one contract is more easily administered than thirty. They are going to be in trouble if an industrial unit is carved up into bits and pieces, and at different times during the year. It may be argued, nevertheless, that not many craft groups within the CIO will seek separate representation as some people think. It will all depend on circumstances. If the employer and the industrial union have treated craft workers fairly, the craft workers will have no reason for requesting a separate union. Even where the craft workers have grievances, they may still prefer to remain within the larger unit. Under the new law they have the power

of withdrawal, and the threat of withdrawal alone will give them greater control over the unions which now represent them. If they can iron out these grievances within the larger union and by virtue of their new control, it will become rather pointless for them to discard

the union they know for one they do not know.

Decertification. Unlike the Wagner Act, the new labor law provides for the decertification of a union. Thirty per cent of the workers in any unit can ask the Board for an election to determine whether or not the certified union still represents a majority of the workers. If it does not, the union in question ceases to be the legal representatives of the workers.

Decertification is liable to disturb more employers than one would believe. Employers, being interested in production and profits, realize that stable and peaceful collective bargaining is necessary to continued production and profit-making. Some time must pass before labor relations become mature. After management has worked out amicable relationships with one union, decertification is liable to return them to another era of storm and stress. Competent business men are hoping, rather than expecting, that the decertification provisions of the Act will not be productive of wholesale raiding by one union on another.

Case Loads. The union shop provisions of the Taft-Hartley Act went into effect on August 22, 1947. In order to give both unions and employers an opportunity to await official interpretations of this and other sections of the Act, many agreements were extended and revised so that the closed- and union-shop sections expire in Au-



gust, 1948. At that time, therefore, all such union shops will be forbidden unless the employees vote for them. Obviously, in August, 1948 the Board is going to be deluged with cases requiring elections. The question that is disturbing employers, as well as unions, is whether the Board will be able to handle the tremendous election problems they are going to have as a result of the concentration of contract terminations in August, 1948.

Obviously, these are not the only difficulties created by the Taft-Hartley Act. But it is well to remember one thing. The Act has certainly enlarged the legal rights of management. Yet cautious business men are advising one another not to adhere to their strict legal rights. Management can be expected to show prudence, for the time being, in not demanding its full pound of flesh. There is still much money to be earned. But during the downward trend of the business cycle, certain segments of management will be inclined to employ every device and tactic given them by the Act against their trade unions. It is during a recession that the full effect of the Taft-Hartley Act on labor will become evident.

Before the New Deal, management represented its own workers. Since 1933 the unions wrested a great deal of that power from their employers. Congress intended to take some of that power away from unions, but it did so

at the expense of giving it back to management rather than the workers. Take, for example, the question of recognizing a union. Employers who are now faced with strong unions will certainly accept those unions, even without certification by the NLRB. But should they so desire—and a depression will incline them to desire it—any employer can effectively tie up an organizational drive. Sections in the Act which allow freedom of speech for the employer, which make the employer the watchdog for coercion of employees, which deny practically all forms of union security without previous certification, which give the employer the right to fire any employee "for cause," which prevent the employer from "discriminating" in hiring, etc., can easily be used to make a farce of organization and collective bargaining. The Southern Democrats in Congress overwhelmingly voted to make the Taft-Hartley Act law, against the wishes of their party leaders. The only reason for their position was that they regarded the Taft-Hartley Act as an effective means of bringing the organization of Southern industry to a halt. What can happen in the South can happen elsewhere under the Taft-Hartley Act.

No one knows the full meaning of the Taft-Hartley Act. The full significance will not be clear until employers are faced with cutting costs by cutting payrolls.

Two questions about Western Europe

Benjamin L. Masse

Father Masse here seeks the answer to two questions of no small moment to Americans: the relations of European Socialists and Christian Democrats; and the value of American aid in the struggle between communism and democracy for Europe's body and soul.

One private purpose of my hasty trip through five Western European countries during August and September was to find answers to two questions: 1) is there any possibility of an alliance between the right-wing, freedom-loving, anti-Soviet Socialists and the various Christian Democratic parties? and 2) is it worth-while for the United States to subsidize the economic recovery of Western Europe along the lines suggested by Secretary of State Marshall in his address at Harvard University on June 5?

The first question was forcefully brought to my attention by a trade-union leader whose views have considerable influence in socialist circles here and abroad. As nearly as I recall, he stated the problem in this way:

"The only menace to world peace today, and the chief obstacle to realizing the democratic aims for which the war was fought, is the Soviet Union. Whether the Politburo can be stopped short of war in its drive to reach the British Channel, which is only one phase of its all-embracing plan for ultimate domination of the world, is uncertain. What seems clear is this: the only hope for Europe lies in turning its back on the recent past. There must be a coalition of anti-Soviet parties which are not merely anti-Soviet but are devoted at the same time to democracy and economic reform. This means that there must be an end to the nineteenth-century struggle be-

tween Socialism and the Catholic Church. Or, in more concrete terms, it means an alliance between the Socialist and the Christian Democratic parties up and down Western Europe. Whether or not you agree with this analysis, will you try to find out whether such an alliance is possible?"

I did try to find out, but before offering an answer I should like to insist on its tentative nature. It was clearly impossible, the time being so limited, to go exhaustively into the question; and in order to come to some conclusion it became necessary to rely to a considerable extent on the judgments of others. The trend of the testimony, however, was so clear that there is little doubt in my own mind where the truth of the matter lies.

The answer to the question is this: if Western Europe is to be saved for democracy, it will have to be saved by some other means than an alliance between socialism and the Christian Democratic parties. This is notably true in the three key countries of the West: Germany, France and Italy.

To explain why this is so, it is sufficient to mention a few basic and pertinent facts.

The first is that the socialist parties of continental Europe, without exception, retain too much of an inherited Marxist outlook on life to make coalition with the Christian Democrats comfortable, or even possible. Despite

the fact that the right-wing Socialists are bravely and resolutely opposing any alliance with the Communists, they maintain their traditional opposition to the Catholic Church and their deep suspicion of all religion.

When, for instance, the Belgian Socialists joined with the Catholic Party to take control of the government last spring, M. Henri Spaak had to plead with his comrades to put aside old prejudices and try to see the Catholic Party as it really is. No one really believes that he worked an ideological revolution. The alliance, indeed, persists, but you do not have to be in Belgium very long to sense that it is an uneasy one. The same is true in Italy, where Sarragat, despite his admirable and principled opposition to fusion with Togliatti's Communists, remains, also from principle, mired in the stodgiest sort of anti-clericalism. And as for France, the adamant refusal of the Socialists to grant justice to Catholics in the matter of education reveals that whatever else the war may have done it did not change the Party's devotion to *l'école unique*.

The second fact is that in order to retain the support of the working class the Socialists feel they must avoid the appearance of being too friendly with the Christian Democrats. At the base of this attitude is the belief, still fairly widespread in Europe, but especially in France and Italy, that religion is bourgeois and the Church unfriendly to worker aspirations. Since the right-wing Socialists have not yet given up hope of recapturing control of the labor unions from the Communists, they are reluctant to offer Messrs. Thorez, Togliatti *et al.* a new opportunity for effective propaganda.

The third fact is that the Christian Democrats are not willing to accept as much nationalization of property and centralized economic planning as Socialist dogma demands. The truth of the matter is that the Christian Democrats are not a united party in the sense that all the members stand on the same economic platform. They are all opposed to totalitarianism, whether of the Left or Right, and to the paganizing of society. They all defend the rights of the Church and of the family. But on matters of economic reform they are split into liberal and conservative factions; and while the liberals have little difficulty in coming to agreement on economic policy with the moderate Socialists, the conservatives find this impossible. This division will become more marked if the crisis passes and the threat of communism recedes. Meanwhile it forces the Christian Democrats to set a course to the right of the Socialists and the left of the conservatives, a policy which pleases none of their potential allies.

Against these divisive factors may be set a common devotion among Socialists and Christian Democrats to the dignity of the individual, to civic rights and democratic processes and to social justice. The approach of both to economic affairs is predominantly moral, which explains why Catholics and Socialists are equally critical of *laissez-faire* capitalism. They are united, too, in their opposition to communism and their dream of a free, united and democratic Europe. They both have martyrs to revere, men done to death by Stalin's brutal puppets in every country of Eastern Europe.

These are, indeed, powerful motives for friendship and cooperation, but they are not strong enough. They have not as yet been able, nor will they be able in the immediate future, to overcome a century of mistrust and opposition, nor, so far as the Socialists are concerned, to neutralize the strong pull of inherited secularism. For in the last analysis it is the secularism of the Socialists, deriving from the agnosticism of the eighteenth century and the scientific materialism of the nineteenth, which makes complete trust between them and the Christian Democrats impossible. Would that it were otherwise.

Some socialist leaders in the United States have assured me that the agnosticism, anti-clericalism, materialism and irreligion which have been associated with socialism from the very beginning are not essential to it. If socialism, they explain, has been materialistic and



irreligious, that was solely because it arose in a materialistic and irreligious environment. There is nothing, then, in socialism as such which makes it materialistic and irreligious, and they insist that Socialists are shedding these historical excrescences and concentrating on the promotion of a democratic program of social and economic reform.

This seems to be true in the United States; and it is certainly true that the broad current of British socialism has never been anti-religious and materialistic. But I am afraid that continental socialism is a different animal, and that our American Socialists, if they wish to see an alliance between socialism and Christian Democracy in Europe, must do a major educational job on their brethren overseas.

But maybe this whole approach is outmoded. Maybe both the democratic Left and the conservative Right are mouthing slogans which no longer possess significant content. Maybe the time has come to abandon dogmatism in economics, to admit the good in free enterprise and the good in socialized controls, and to work out practical solutions to economic problems based more on the needs and temperaments of the various countries than on the exigencies of some economic theory. In other words, all men of good will, and not merely men of good will on the Left, should work today to arrive at a common program. The dangers to our democratic way of life are so imminent that continued class warfare can only weaken us in the face of our totalitarian enemy.

The second question, the question of American aid to Western Europe, is much easier to answer. I returned from abroad with the firmest kind of conviction that the crisis in Europe poses one of the gravest challenges in all the 170 years of our history. Entirely apart from religious and humanitarian motives, which in themselves ought to be compelling; apart, too, from our traditional opposition to the spread of tyranny in the world, we must move into Europe, immediately and generously, as a matter of the nation's defense and even survival.

Whether or not the Soviet dictatorship, at some time and place suitable to it, plans to attack us, I do not know. Certainly, it is educating the Russian people to hate and fear us. But the possibility of such an attack is a reality of the world situation today which we would be foolish to ignore. Only one thing can prevent such an attack or, if it should be launched, render it ineffective; and that is a United States strong morally, economically and militarily. This means that we must remain strong at home, retain our friends among the nations abroad and help them to be vigorous and strong also. The matter is as simple as that.

It is somewhat irritating to hear people ask whether aid to Western Europe is a good business risk; that is, whether Europe, with our assistance, can be made a going concern. There are sound reasons to believe that, if we grant assistance wisely and generously, Europe will be able in five or six years to stand on her own feet. But even if the hope of European recovery were less substantial than it really is, we should run a greater risk by withholding our support than we should by giving it. The real question to ask is not whether we can afford to spend

\$20 billion on European recovery, but whether we can afford not to do so.

If we realize that the last war cost us at least \$400 billion, not to mention our dead and wounded; that we have achieved so far only part of the goal for which we fought; that we have not yet consolidated our military victory or assured peace and security for the future, we shall not hesitate to undergo some further sacrifice and expense to gain our objective.

The vast majority of the people of Western Europe, like the peoples on the other side of the iron curtain, detest communism and live in daily fear of it. But they cannot hold out forever. They have undergone a terrible experience. They have been battered by war; they have lost the flower of their youth; they have been, with the exception of England, occupied and disorganized by the enemy. They have just experienced the hardest winter in many years and the worst summer's drought in their memory. They are tired and hungry and see small reason to hope in the future. We are the only ones who can save them; who can save them by helping them to help themselves. Believe me, there is no time to waste.

Report of the Paris Conference: II

William J. Gibbons

In this, the second of two articles about the Paris conference, Father Gibbons examines the conferees' findings and recommendations with regard to finances, as well as the dependence of reconstruction on the spreading and stimulating of a freer world trade.

Self-help is but one factor, albeit a major one, in the European reconstruction program. Production, for reasons explained earlier in the report, remains so low that outside assistance becomes imperative.

Unable to produce sufficient to satisfy all her own needs, even in normal times, Europe has long had to depend on overseas countries for imports to make up the deficit. Today the picture is complicated by the fact that the participating countries cannot produce enough goods to sell abroad and thus cover the cost of the needed imports.

Before satisfactory trade relations can be established among the European countries themselves, or with outside nations, reasonable financial, economic and monetary stability must be restored. Production goals cannot be achieved so long as instability characterizes the economies of certain of the cooperating nations.

Instability in any country affects the participating countries as a whole, for it hampers and distorts trade and prevents the affected countries from making their full contribution to the recovery program.

In all the countries inflation has done its work to a greater or less degree. World shortages came at a time when money incomes, as a result of war, were abnormally high. To make matters worse, governments tried to cover budget deficits with inflationary financing. Black markets grew amidst the want and prices got out of hand. Some countries, through rigid control and rationing, plus the drawing off of surplus spending power, held down infla-

tion to a considerable extent. In others the wage-price spiral has gone so far that people have lost confidence in money. Farmers refuse to sell; workers spend much time in looking for food, and have little incentive to work, for few purchases can be made with their wages. Investments, especially in fixed-interest securities, fell off, while hidden capital held abroad remained idle. This summary description of inflation's effects might well serve as a warning to those who balk at controls even in the face of acute shortages.

To restore stability, the report continues, the participating countries pledge themselves "to restrict forthwith calls upon the Bank of Issue and other inflationary practices, and to increase the production of consumer and capital goods." Specifically, France hopes to balance her budget for all save indemnity payments for war losses. Italy plans to exert closer controls over credit. Its Treasury now needs special authorization for securing loans, and the Government may approve expenditures only when revenue-raising measures accompany the appropriations. Greece and other countries are working on plans to balance their budgets and will report shortly. The conference regards 1948 as the critical year in which stability must be attained. Otherwise production will suffer still further.

Chapter IV closes its discussion of economic, financial and monetary stability by indicating the need of outside help if stabilization is to be achieved. In certain countries gold and dollar reserves are exhausted, so that there may be "real difficulty in maintaining or restoring confidence

in the currency." Loans or credits for purchase of imports are not sufficient. Neither are regulatory measures or balanced budgets. For these measures to be effective, gold and dollar reserves must reach the minimum level at which confidence in the currency is restored. The participating countries estimate that approximately \$3 billion will be required to achieve stabilization. The governments concerned pledge themselves

that any external assistance received for this purpose will be used for this purpose only and applied in constructive and comprehensive measures to put an end to inflation and eventually, when the necessary conditions have been fulfilled, to make their currencies convertible.

The making of currencies convertible, for the improvement of trade and promotion of stability, is in accord with the articles of agreement of the International Monetary Fund.

Chapter V of the report outlines at great length plans for economic cooperation. By cooperating among themselves and with the rest of the world in removing as rapidly as possible import and export restrictions, in reducing tariffs, and in promoting multilateral trade agreements, the participating countries hope to get goods moving between nations so that needs can more easily be met.

To the sixteen nations it is clear that European reconstruction depends upon each nation doing its best to meet production goals, and then cooperating with all the others in exchanging surplus products for needed imports.

The controlling principle of the committee's work has been the interdependence of the national economies of the countries covered in this report, and if these countries are to proceed quickly along the road of recovery, they must proceed together.

Encouraging is the promise to establish a continuing committee which will review progress and make reports. The nations recognize that the specialized nature of their production patterns makes such cooperation all the more necessary.

The report bluntly draws attention to the fact that if the European economy is ever to become self-sustaining again it must be able to sell its products abroad. It cannot get along without making large purchases from the American continent, especially of food, but such purchases cannot be paid for unless the surplus producing nations are willing to buy from Europe.

Here is, of course, the answer to those who oppose systematic reduction of our tariff barriers. Unless we wish to give our goods away or to make uncollectable loans as a permanent practice, we must buy from those who buy from us. An extensive exporting program cannot long continue without a corresponding import program, all arguments for protective tariffs notwithstanding. This is the basic philosophy behind the International Trade Organization, to which the Europeans promise support several times in the course of the report.

While world-wide tariff reduction is the ultimate objective, the immediate goal is progressive reduction of tariff restrictions between the cooperating nations themselves. The United States is cited as the classic example of what a large domestic market can accomplish. That market

would never have developed were not trade barriers between the States made impossible. A similar free-trade area in Europe would go far toward increasing both production and efficiency.

Customs unions can aid Europe in freeing trade. One such union, Benelux, between Belgium, Luxembourg and the Netherlands, was established by convention signed in London on March 14, 1944. It goes into effect on January 1, 1948. The four Scandinavian countries, Denmark, Iceland, Norway and Sweden, have already announced their intentions of cooperating economically. Preliminary discussions are under way.

On September 12, a number of governments represented on the committee of cooperation declared their intention of establishing a study group with the purpose of examining possibilities for other customs unions. Austria, Belgium, Denmark, France, Greece, Ireland, Italy, Luxembourg, the Netherlands, Portugal, the United Kingdom and Turkey are interested. The government members of the Benelux customs union will act as sponsoring powers. Three months after the first meeting of this study group a preliminary report should be forthcoming.

France made a specific statement for incorporation into the report. In it the idea of "autarchy" is rejected, and mutual dependence is stressed. Italy simultaneously indicates its willingness to cooperate closely with France. A study group has already been set to work by the French and Italian governments. A report on the prospects for a customs union is due by January 1, 1948. On September 19, Greece and Turkey announced similar plans. All the participating countries recognize, however, that, due to unfavorable balances of trade and different standards of living, it will be a good period before European trade can be wholly freed. Meanwhile a start has been made.

Some of the other methods of economic cooperation, such as international cooperation on hydro-electric power projects in the Alps, and in steel production, were indicated earlier in this article. Still further methods are being worked out by the technical committees of the Economic Commission for Europe. Matters are complicated by the fact that five of the sixteen nations represented on the committees of cooperation are not members of the United Nations and so can send only observers to the forthcoming sessions of the technical committees. Chapter V ends with a declaration of the importance of continued cooperation.

Import requirements are outlined in Chapter VI. The estimates given are for overall needs and are not broken down in detail. This limitation has occasioned some criticism from those who feel that more careful surveys of productive capacities and needs for the next four years should have been made by the technical experts. Later on such detailed studies will undoubtedly be made. Meanwhile it should be recognized that the committee of cooperation and its technical advisers worked under considerable pressure and were greatly concerned about the timing of the report.

The report recognizes that imports of various items from eastern Europe, such as sawn timber, have virtually ceased and cannot be depended on. Western Germany is

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unsure of supplies from the eastern zone. The report, not wishing to close the door to possible cooperation from the eastern countries, attributes this situation to the serious devastation done during the war years. In this it is perhaps too sanguine. Also somewhat optimistic is the assumption that production in southeast Asia, upon which Europe has depended for food imports, will progressively improve over the four-year period.

Food is the preoccupying thought in the listing of import needs. But coal and petroleum are high on the list. Also noted are the import needs of fertilizer, iron and steel, timber and equipment for industrial and agricultural production. A considerable portion of these imports is expected to come from American nations other than the United States. Of especial concern is the world food shortage. The nations recognize that Europe's food needs cannot be fully met, not even were there money to pay for them. Even by 1951 the average European diet, so far as bread grains, sugar, meat and fats are concerned, will still be somewhat below 1934-1938 levels. Potato consumption will have increased. The listing of the import needs closes with the reflection that the import program is essential to the production program. Without at least minimum needs being met, production cannot go forward.

The unpalatable subject of Chapter VII is the Problem of Payments.

The payments problem is the financial counterpart of the unbalanced flow of goods and services across the Atlantic. The financial figures are the clearest means of illustrating and expressing the size of the problem that exists and its bearing upon the common affairs of the participating countries and the United States.

The magnitude of the deficit is best shown by studying the table provided in the report.

*Deficit with the American Conti-
nent of the Participating Coun-
tries (Including Their De-
pendent Territories) and
Western Germany 1948-51
(Billions of Dollars)*

	1948	1949	1950	1951	Total
U. S. A.	5.64	4.27	3.28	2.62	15.81
Rest of American Cont...	1.94	1.82	1.30	0.91	5.97
Total	7.58	6.09	4.58	3.53	21.78
Deficit of dependent terri- tories	0.46	0.26	0.07	-0.13	0.66
Total	8.04	6.35	4.65	3.40	22.44

There is expressed the hope that capital (other than agricultural and mining) may be financed by the International Bank or by other credit operations. In that case the deficit would be \$19.31 billion from the United States and the other American governments. \$3.13 billion would come from these other credit sources, including the International Bank.

These sizable deficits the participating nations regard as the minimum upon which reconstruction can proceed. They are also convinced that four years is the very minimum period. Should the dollar shortage continue and nothing be done toward solving it, they frankly express doubts as to the continued stability of the world economy.

Vanished men of Slovakia

Bert Atkin

Although we have many exact reports about arrests and deportations in all countries marked by the Soviet Army's drive, it is always a shock to learn some new details of the vanished men of Europe.

Recent news from Slovakia points to the tragic fate of some 40,000 Slovak men, who were deported by the Russians shortly after their occupation of Slovakia in 1945, and who never came back. Citizens from all walks of life—peasants, teachers, doctors, employes, priests, politicians—were torn from their homes, herded into freight cars, and since then no one has heard of them.

Among the deportees were many prominent Slovak citizens, such as Dr. M. Sokol, Dr. M. Micura, Dr. Spiassak and others. Some of these men were leading opponents of the separatist tendencies of Tiso and the People's Party, *Ludacka Strana*, and were personal friends of Dr. Beneš and his colleagues.

Dr. M. Sokol, one of the leading politicians of pre-war Slovakia, was deported by the Russians in 1945 and was not heard of until he appeared at the trial of Monsignor Tiso in January, 1947. The Russian authorities allowed him to be a witness, and his appearance before the tribunal in Bratislava was a surprise to his family and all Slovakia, as he was generally considered dead. The formerly energetic Slovak politician appeared on the witness stand as an old, broken man, completely exhausted, dazed, almost unable to speak aloud. With the indifference of a dying person, he looked around him at his many old friends—and was led back to prison, without having been allowed even to talk with his family.

Another prominent deportee, General Ferdinand Catlos, Minister of National Defense of the Slovak State, often aided the Slovak underground units and joined them openly with a large part of the regular Slovak Army at the approach of the Russian Army in 1945. He immediately became the leader of the anti-German uprising and was eagerly supported by all Slovaks, except the Slovak Communists. When the Soviets entered Slovakia, General Catlos was arrested and deported to Russia. The reasons for his arrest were the same as those which led to the betrayal of the Polish General Bor: General Catlos, as a representative of non-communist Slovakia, could have endangered the schemes of the Communists. After his deportation in 1945 no more was heard of General Catlos until he too appeared as witness against Monsignor Tiso. Like Dr. Sokol, General Catlos was deeply changed by his suffering in Russian prisons, and evidently was a very sick man. At this writing, General Catlos and Dr. Sokol have been handed over to the Czech authorities and are now imprisoned in Bratislava.

A still more tragic case is the case of Dr. Micura.

Dr. Micura, son of an old Catholic family which has given to Slovakia several prominent priests and patriots,

was a leading figure in pre-war Slovakia. He was one of the few Slovak Catholic politicians who worked for close cooperation with Bohemia and Moravia and who opposed any separatist tendencies. Dr. Micura founded the Slovak branch of the People's Party and collaborated with Monsignor Jan Sramek, leader of the Czech People's Party, towards the consolidation of Czech and Slovak relations. He was a sincere Catholic, a simple, straightforward man, who valued his religion above everything. A prominent judge, he later became Minister Plenipotentiary for Slovakia and President of the Court in Kosice. A man of high moral integrity, Dr. Micura was esteemed by his friends and by all his political opponents.

In August, 1945, Dr. Micura was sick, and was receiving treatment in a hospital in Bratislava. One day a vehicle manned by Russian soldiers pulled up before the clinic, and Dr. Micura was arrested. He has not been heard of since, except for the note that he tossed from the car as it sped away. The note was found by a man who took it to his parish priest. It read: "The Russians are taking me to an unknown place. Notify my family and my friends in London."

The friends in London were Dr. Eduard Beneš and Monsignor Jan Sramek, at that time the Premier of the Czechoslovak Government-in-Exile. Both Dr. Beneš and Monsignor Sramek undoubtedly tried to persuade the Russian authorities to release Dr. Micura, but all their efforts failed. Dr. Micura is still missing.

In the autumn of 1946 a prominent Czech visitor to Moscow went to see the Czechoslovak Ambassador, and asked him to intercede with the Soviet Government in favor of Dr. Micura. The Ambassador's reply was that the fate of all the Slovak deportees is entirely a Russian affair and that Czech authorities could do nothing. When asked whether he could at least ascertain the location of Dr. Micura's prison, the Ambassador flatly refused. So ended, it seems, all intervention on behalf of Dr. Micura.

The whole Czech and Slovak press, although relatively free and often full of sharp criticism of local Communists, has never said a word about the deportations of Slovak citizens. Dr. Micura was an outstanding Slovak citizen, but *not one* Czech or Slovak newspaperman has ever ventured to mention Dr. Micura's disappearance.

There seems to be a conspiracy of silence on the part of the Czechoslovak Government and press about the vanished men of Slovakia. Government spokesmen are untiring in their efforts to emphasize the independence of Czechoslovakia from Russia. The Communist Premier of Czechoslovakia, Klement Gottwald, recently repeated again that "there never was any Russian interference in the internal affairs of Czechoslovak people." These are fine-sounding words, but I cannot help remembering the desperate pleading of the wives and mothers of Slovak deportees and the many vain efforts of Monsignor Sramek to bring about the release of his friend Dr. Micura. As long as the Czechoslovak Government is not able to have Czechoslovak citizens released from Russian prisons and slave-labor camps, it is evident that Russia's "respect for the independence" of the Czechoslovak State is largely mythical.

Science notes

During the early stages of the dying leaves new life flows into a people weary of the summer's heat. Fall is the time of activity, of "new fall openings," of new books, of football and cotillions, of new plans and promotions in business and of new teachers; and yet the badge of fall is the dying leaf, multi-colored and magnificent.

It is the death of the leaf, and consequently the disintegration of the green chlorophyll, that makes possible the splendid show of pigments latent in the leaves. From the moment the leaf is formed there is contained within it its peculiar fall color scheme, but this is hidden by the mask of the relatively abundant chlorophyll. A mere twenty-six hundredths of one per cent of the fresh weight of the leaf contains all the coloring matter of the leaf. Included in this small percentage is "chlorophyll a" which accounts for the bluish green coloration of nature (Kentucky blue grass, for example) and "chlorophyll b" which causes the yellowish green.

Strangely enough, hemoglobin, another substance much like chlorophyll, gives to blood its red color. Such astonishing similarity of structure (i.e. arrangement of atoms to make up the molecule) deserves notice here.

With the coming of the great show of fall, the complex chlorophyll molecule breaks up, but immediately others of a different type are ready to fill in their own peculiar colors. The blue, violet, purple, magenta, mauve and most of the red colors in the leaf are due to a class of substances known as the anthocyanins (*anthos* = flower, *kyanos* = deep blue). And the anthocyanins, in turn, are dependent upon sunlight—though not always; the red beet, for example, is a root and never feels the sun—an abundance of sugars in the cells, an acid medium and a soil poor in nitrates.

The yellows and goldens of the chestnut oaks and the orange brown of the pin oaks manifest the presence of flavone (*flavus* = yellow) derivatives. Carotenes account for the orange and burnt orange, and at the end of the season when the bright color elements of the lifeless leaves are exhausted, only the residual brown of the tannins remains. Sombre and unattractive, the tannins, especially from tree bark, have been used for centuries in the tanning of leather, and more recently in the making of inks.

Of all the trees that turn, the sour gum is normally the first, and its red and purple leaf distinguishes it as the first to shed its chlorophyll mask. Then the red-tipped golden leaf of the sugar maple comes into its own. The scarlet oak vindicates its name, the sassafras sprinkles bright orange and the birches and hickories pile up yellow in the banks of color that are our forests.

Besides the chemical substances which paint the badge of fall the conditions of brisk weather with dryness towards the end of the season brighten and sharpens the colors. Nonetheless a dying leaf is the condition for the fall's coloring. Death and decomposition are needed to effect the beauty of the fall, perhaps an insinuation that death opens to man the door to the beauty of eternal happiness—to God.

VINCENT BEATTY

Literature & Art

Alice Meynell— centennial tribute

Terence L. Connolly

An authority on the poet Francis Thompson, and the author of many works on the poet and his circle, Rev. Terence L. Connolly, S.J., of the English department at Boston College, presents an appreciation of a poet too much neglected even by today's Catholics.

Reading her heart by attending to her words, we know that Alice Meynell was a great lover of silence. For "silence" is the word most frequently found in her poetry. After four lines, only, in the volume of her *Collected Poems*, we find her describing herself as "awake to silence." And twice more in that same poem she speaks of silence. Of the similes and metaphors that have been the language of lovers from Dante to Claudel, few liken the beloved to silence as in Mrs. Meynell's "To the Beloved":

Thou art like silence all unvexed
Thou art like silence unperplexed
A secret and a mystery.

"The Young Neophyte," written to commemorate her conversion to the Catholic Church, concludes:

I seal my love-to-be, my folded art.
I light the tapers at my head and feet,
And lay the crucifix on this silent heart.

The absence of silence from Gethsemane to the death upon the cross was in Mrs. Meynell's mind an added agony of the dying Saviour.

All night had shout of men and cry
Of woeful women filled His way;
Until that noon of sombre sky
Of Friday, clamour and display
Smote Him; no solitude had He,
No silence, since Gethsemane.

In silence not unlike the silence of Gethsemane Mrs. Meynell once prayed, and learned, in silence, the difficult message of her Father's will. And her silence was broken as was the silence of Gethsemane by agonized and heroic acceptance in her four great sonnets—"Parted," "After a Parting," "Thoughts in Separation" and "Renouncement." No angel ministered to her in that hour. But in the Patmorean sense her thoughts were angels, God-sent messengers, bearing His consolation:

Although my life is left so dim,
The morning crowns the mountain-rim;
Joy is not gone from summer skies
Nor innocence from children's eyes,
And all these are part of him.

Finally, in her poem "To Silence" Mrs. Meynell makes clear that, to her, silence was not merely the absence of sound. It was the presence of a mysterious force, an essential accompaniment of great achievement whether in life or art:

Not, Silence, for thine idleness I raise
My silence-bounded singing in thy praise,
But for thy moulding of my Mozart's tune.

There is irony and pathos, too, in the fact that amidst the thunders of World War II, when England, like Caliban's island was full of noises and silence was a memory only, a leading editorial in the London *Times* paid honor to the memory of Mrs. Meynell because to her, silence was "not vacancy nor idleness but the source of new strength, patience and hope." That editorial appeared sixteen years after the crucifix had been laid on Mrs. Meynell's silent heart and proved her a prophet in her lines on a poet's death:

Then the truth all creatures tell,
And His will Whom thou entreatest,
Shall absorb thee; there shall dwell
Silence, the completest
Of thy poems, last and sweetest.

There was a high and noble precedent for Mrs. Meynell's love of silence set by the woman who spoke no recorded word from the moment of her acceptance of her awful destiny as Mother of God Incarnate, until she greeted her aged cousin Elizabeth with the opening strains of the *Magnificat*.

Ah, what silence that
Which had for prologue thy *Magnificat*!

Within that silence bounded by Our Lady's words, the Holy Ghost came upon her, the power of the Most High overshadowed her and the Holy which was to be born of her was called the Son of God. If, as Patmore was fond of saying, the Incarnation is repeated in everyone who receives the messages of his angel with somewhat of Mary's faith, there is little wonder that in Mrs. Meynell's poetry intimations of God Incarnate are so frequent and abiding. They are present in the hushed adoration of her poems on the Holy Eucharist, in her grasp of the essence of Christian charity in "San Lorenzo's Mother" and "In Manchester Square," in her understanding of humility in "The Newer Vainglory," her masculine strength in "A Father of Women," her feminine tenderness and compassion in "Maternity," her acceptance, in "Two Questions," of innocent suffering according to the mysterious economy of Christ, her acknowledgment of personal responsibility in "Free Will," her love of sacrifice in "Un-linked," and her single-mindedness in "A Poet of One Mood":

A Poet of one mood in all my lays
Ranging all life to sing one only love.

In her study of Our Lady, *Mary the Mother of Jesus*, there is an incomparable chapter on the sad state of

English love-poetry after the Reformation, as compared with the poetry of the Middle Ages. This change Mrs. Meynell attributes as effect to cause, to the rejection of Our Lady. "Mary," she writes, "had little part in the 'spacious days'; the votaries of Elizabeth were not hers; and our incomparable literature was dispossessed of that human ideal." This was the tradition of English life and letters when Mrs. Meynell was born. And this was the tradition which gradually unfolded to her virile and inquiring intelligence. When she was a child of ten years, Aubrey de Vere at the bidding of Pius IX published what might be called the Proclamation of the Catholic Literary Revival in England, his Introduction to *May Carols*, wherein the Incarnation, "the *Complement of Creation*," is described as a "bridge thrown across that gulf which had else forever separated the Finite from the Infinite." When she was in her early twenties Mrs. Meynell crossed that bridge and entered the Catholic Church with sentiments immortalized in "The Young Neophyte."

Who knows what days I answer for today?
Giving the bud I give the flower. I bow
This yet unfaded and a faded brow;
Bending these knees and feeble knees, I pray.

Thoughts yet unripe in me I bend one way.
Give one repose to pain I know not now,
One check to joy that comes, I guess not how.
I dedicate my fields when Spring is grey.

A quarter of a century after the publication of *May Carols* there appeared the first issue of *Merry England*, of which Mrs. Meynell was founder and co-editor with her husband, Mr. Wilfrid Meynell, Dean of Catholic Victorians, still living in his ninety-sixth year and still treasuring as his life's most precious memory the "fifty years of Heaven on Earth," when Alice Meynell was his wife. *Merry England* appeared monthly over a period of twenty-three years (1883-1906) and there was scarcely an issue that was not enriched by the prose or poetry of Mrs. Meynell—frequently under the pseudonym of Francis Phillimore. Because *Merry England* was one of the most potent factors in the early Catholic Literary Revival in England and because Mrs. Meynell was one of its most constant and most distinguished contributors, no account of her literary significance is complete without mention of it. The Manifesto announcing the purpose of the new magazine—that Modern England might again be Merry England—made clear how literally it was to follow the ideal of Aubrey de Vere, striving to present English life and literature once more Christocentric, with Mary restored to her honored place at the side of her Divine Son. Despite the fact that it was Primrose Day, the selection of the month of May for the appearance of the first issue of the new publication was a courteous accolade to Mary. And the Manifesto made clear that its inspiration was one with the inspiration of the life and work of Alice Meynell:

Since we hold that the length of our railroads is no measure of the happiness of life and the electric light is no substitute for a Star in the East, nor literature a glory nor art anything else than a shame if they disown fealty to the All-Father, we shall seek to re-

vive in our hearts and in the hearts of others the enthusiasm of the Christian Faith.

How completely Mrs. Meynell revived in her own heart the enthusiasm she vainly strove to enkindle in the heart of Victorian England, is beautifully manifest in the lovely *Memoir* written by her daughter, Mrs. Viola Meynell Dallyn. This same enthusiasm inspired every page of Alice Meynell's poetry, creative prose, criticisms of literature and art, as well as her works of devotion.

Mrs. Meynell once remarked that after the Reformation in England, when the titles of Our Lady's Litany ceased to be gathered in her honor, its single titles were no longer bestowed upon other women. But in this our day of the Catholic Literary Revival in England, sequel of the Oxford Movement, Mary and her Divine Son have somewhat regained the place that was theirs when England was Our Lady's Dowry. In effecting this change, Alice Meynell was a great and powerful influence. And so it will not be inappropriate on the hundredth anniversary of her birth to honor her in the ancient way, conferring upon her one title, at least, of Our Lady's Litany, a title equally merited by her life and her art—*vas insigne devotionis*. This is a feeble echo, surely, of the tribute paid her by the poet whose life, and under God, whose soul she saved, who hailed her as one:

Whose spirit sure is lineal to that
Which sang *Magnificat*.

English 1-B

A period here, my child.

(*What is a pause?*

*A breath suspend between effect and cause—
A blank we can but call potential space,
Something that is not nowhere, nor yet place. . . .*)
The rhythm of this line's a little wild.

(*Timelessness, too,
Defeating the slow range,
A moment, of inexorable change;
An end, and a beginning
Of man's despair, resolve, and his new sinning. . . .*)
There, dear, that will do.

Let's diagram.

Now, place your subject so,
And predicate. (*And may you always know
The object; how the elements depend
On a First Cause, and are for Final End.
And can you plumb the mystery of I AM?*)

Remember your conjunctions, and the list
Of modifiers. (*The high thoughts men think
Commune through such a taut and tenuous link;
And, being SENSIBILE PER ACCIDENS,
Through modifiers must be sought the ENS.
Agimus tibi gratias. . . .* Class dismissed.

SISTER MARY IRMA

Books

Quiet browsing on great man

ABRAHAM LINCOLN: HIS LIFE, WORK AND CHARACTER

Edited by Edward Wagenknecht. Creative Age. 661p. \$4

A new approach to a familiar subject is always welcome, so Edward Wagenknecht's Lincoln Anthology should stand out even in the flood of Lincolniana which has been pouring from the press during the past few years. Differing from Angle's *Lincoln Reader*, which is really a composite biography, the present volume is a first attempt at a traditional anthology of Lincoln material, containing both creative and factual selections. In its six hundred and sixty pages the editor has presented a varied collection of fiction, drama, poetry, serious analyses and interpretations and straight biography.

As in all anthologies, there will be differences of opinion as to what should or should not have been included, and while no one will be equally satisfied with all the selections in the present work, there is certainly enough range and variety for almost any reader to find something to his taste. The casual reader in search of light fiction will be the most disappointed, as the offerings in this field are the poorest in the book. Drama is represented by the three familiar plays of Sherwood, Drinkwater and Dixon, while the poetry varies a great deal in interest and appeal; most of it is technically excellent but a bit "deep" for the average reader. Except for the fine article by J. G. Randall from the *Dictionary of American Biography*, which the editor places at the beginning of the book, there is disappointingly little in the way of regular biography—only three or four short extracts from Beveridge and Sandburg, and those on Lincoln's early life.

The most interesting and valuable selections are the detailed analyses and interpretations of various aspects of Lincoln's character, policies and achievements. Here we find some of the best of Barton, Randall, Nevins, Bradford, Potter and other experts in the field of Lincolniana, although several familiar names are missing. The most interesting and informative of these sketches—indeed many will consider it the best selection in the book—

is Dixon Wecter's "The Democrat as Hero"—a study of the Lincoln of popular imagination. Also worthy of special notice are, Barton's "Character of Lincoln;" Bradford's objective if not oversympathetic study of Mary Todd Lincoln; "A Southerner Views Lincoln," by Archibald Rutledge; and the actor Ferguson's eyewitness account of Lincoln's assassination. Teachers of English may find something of interest in "Lincoln's Genius For Expression," by Richard Gilder; but who, save perhaps a few campaign orators and after-dinner speakers, would care to struggle through "An Analysis of Lincoln's Humor?"

The editor has gathered together these tributes to Lincoln without attempting to build up a definite, unified picture of what he thinks his hero ought to be; the opinions and points of view expressed are varied and at times contradictory, and the result is an illustration of Wecter's claim, in his analysis of Lincoln's place in the popular imagination, that "a hero is always what the folk mind wants him to be."

The editor has consistently followed the principles governing the selection of material which he sets down in the Introduction: "To give only what can be relied upon, what is expressed with dignity and decorum, has positive value as literature or illustrates some phase of the Lincoln legend." Indeed, the only jarring note is Bradford's irreverent dialog between Lincoln and Booth in the lower regions.

This is not a work to be read through at a sitting; but for quiet browsing during an occasional leisure hour the average reader will find it instructive and inspiring as well as entertaining. It is a volume which should find a place in every school library, though the lack of an index will lessen its usefulness as a work of reference. The format is attractive and the price reasonable.

F. J. GALLACHER



Reformer's married life

ADVERSARY IN THE HOUSE

By Irving Stone. Doubleday. 432p. \$3

Following the method he has already made his own in such fictional biographies as *Lust for Life* and *Sailor on Horseback*, Irving Stone here recreates the life story of a man who was hated and loved with equal vehemence—Eugene Victor Debs, labor organizer and five times Socialist candidate for the Presidency of the United States.

Stone has exercised the prerogatives of the imaginative writer in giving his own focus to his biographical materials, in supplying dialog, in adding characters and devising scenes. Here was a man whose story was the story of his lifelong fight, courageous, unwavering, first for industrial unionism, then, in the political arena, for the Socialist Party. His previous biographers have told this story and told it well. Debs' married life, however, has been touched upon only incidentally. In the present work, Stone has changed the emphasis. He transforms the story of Eugene Debs into a love triangle.

There is Gloria Weston, the Beatrice of the novel, the childhood sweetheart whose eventual marriage to Gene is taken for granted by all who know them. Gloria, enthusiastic for Gene's youthful crusades, waits and waits while Gene's career as a union secretary absorbs all his time and energy, then suddenly marries Ned Harkness, a rising young Chicago attorney. And there is Kate Metzel who becomes his wife, snobbish, brittle, attracted to Gene but indifferent and finally hostile to everything in which he believes—his adversary in the house. The influence of the bright and the dark lady sustain and shadow a turbulent public life.

How much basis there is in fact for Stone's interpretation is questionable. McAlister Coleman (*Eugene V. Debs, A Man Unafraid*) writes of Debs courtship of Kate: "Soon Gene was passionately in love. It was his first love affair, and his last, and it lasted until Gene's death." But apart from historical accuracy, Stone's interpretation can be justified on imaginative grounds. The Eugene Debs of his novel is realized fully and, for the most part, convincingly. There is a sweep and a unity in the narrative that can come only when biography is transmuted by an imagination that sees the end in the beginning and the beginning in the

As the morning star

Marion A. Habig, O. F. M.

Not just another life of St. Francis of Assisi, but a warm spotlight on the last two crowded years of the Poverello's earthly sojourn—the period of the stigmata, intense sufferings, energetic travels, last words, death and canonization. The author, well known for his other Franciscan writings, offers vivid and inspiring interpretations of the feasts of the Saint, the prayers he left his followers, and the spread of the Franciscan ideal. The book is handsomely printed, with a portrait, map and list of recommended readings. \$2.75

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end. Stone communicates the humanity, the strength and weakness, of a brave man, the charity that not only survived but increased through experiences that would have embittered and shrivelled the spirit of a lesser man than Eugene Debs.

Technically there are occasional weak or stilted passages, where the pace is retarded with static descriptions of the past experiences of the characters, or where the dialog itself bears too little relation to character. But these are infrequent and do not injure the novel seriously. What does weaken it are sentimentality, the self-dramatization and false heroics of Stone's Debs, the frequent introduction of the note of self-pity, the vision of Gloria evoked as a nostalgic dream of lost youth. As a result, the whole picture is thrown out of focus. The tone of the book too often verges on that of so much current radio script. Designs on the reader's emotions are

too obvious, and the strong, clear outlines of Debs' character are softened and blurred in a manner verging on the mawkish.

Debs' life-story has a special significance today for American Catholics. He cannot be dismissed as a doctrinaire reformer. Because he respected the personality and the conscience of every man, he rejected communism, and left no doubt as to his abhorrence for its brutal and cynical disregard of human rights. But he was no less scandalized by Christians who, in Martin's phrase, "make a pillow of the eternal verities." Whatever we may think of some of Debs' crusades, here was a man who thirsted for justice and who tried to make it prevail. Stone's biographical novel appears at a time when we would do well to reflect upon the significance of Eugene Debs' life for us and for the world, which could use some of his passion for justice.

A. S. RYAN

Psychology of political behavior

PEOPLE AND POWER

By Harvey Fergusson. Morrow. 241p. \$3

Some few years ago, a new "psychological approach" to the study of politics got under way with Graham Wallas' *Human Nature in Politics*. The major characteristic of this new approach was its complete rejection of deductive reasoning, abstract ideas and basic principles of morality, and its thoroughgoing reliance on the scientific method, experimentation and the observation of recurrences. Harvey Fergusson's *People and Power* is the most recent, and in many ways one of the most provocative, of the new psychological analyses of political behavior. In his view, deductive thinking is characterized mainly by a "profound futility," whereas the inductive method is the procedure by which the "human animal has learned all that he truly knows."

Despite this approach, Fergusson's analysis begins with a general assumption: that inner conflict is the central fact of human destiny and that all outer conflict is related to it. This inner conflict is more Freudian than Christian in nature. It is not one between concupiscence and conscience. Instead, it is a conflict, strongest incidentally in Americans, between the

emotions associated with personal life as member of a family, class or community, and those aroused by man's relation to human society as a whole. Every cherished value of the small personal world is apparently related to the past and based upon prejudice and emotion, but every necessity of the great world points to change and demands the rejection of outworn fetishes in favor of strictly scientific thinking.

A very significant difference between Fergusson's analysis and that of the older proponents of the "new" psychology is that in his view all men, except for a few morons and psychotics, are actually capable of truly scientific thought. The basic difficulty seems to be that men have not yet applied the scientific method to their thinking about human society or the State in its larger, more impersonal aspects.

Supplying this deficiency for his readers, on the basis of his own observation and study, Fergusson develops a really searching analysis of our contemporary society. Space permits only a few typical quotations: "It is impossible to imagine how economic initiative, in the traditional sense, can be restored to many in an industrial society where the essential unit is a whole industry and where the need for operating it as a unit steadily grows.... When conservatives speak of the evils of bureaucracy, they always mean Federal bureaucracy.... A genuine individual liberty depends as much upon

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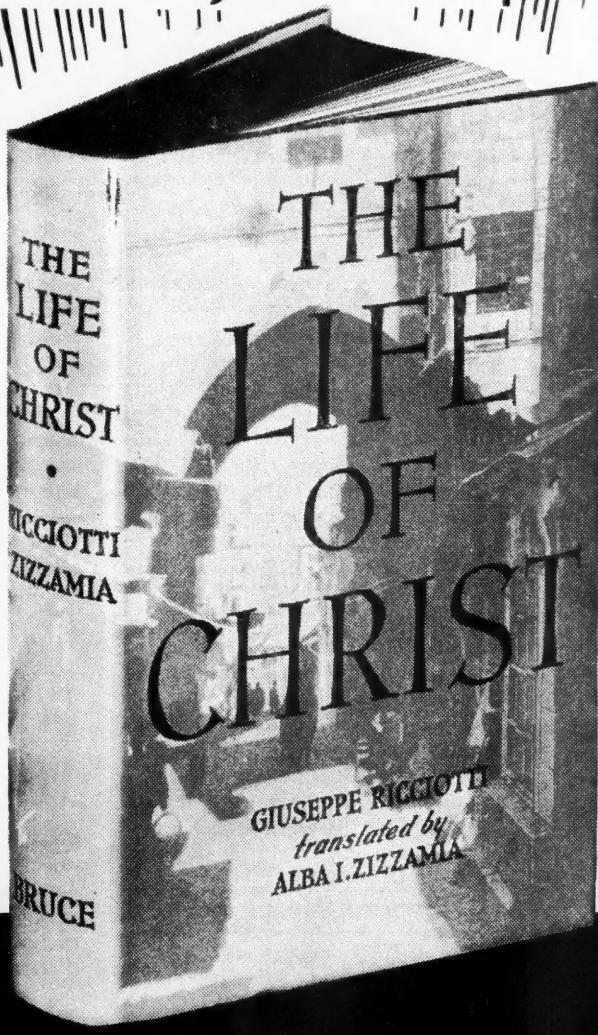
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Despite the limitations of his approach, Mr. Fergusson has produced a book that deserves wide reading. Interestingly and clearly written, it will assuredly provoke its reader to serious thought; and a pleasant, painless prod into serious thought is sufficient justification for any book.

PAUL G. STEINBICKER

CHATTERTON SQUARE

By E. H. Young. Harcourt, Brace. 321p. \$3.50

Life in the provincial town of Upper Radstowe seemed placid enough in the years just before the war, but there were at least two families on Chatterton Square who had their troubles. These, E. H. Young delineates in a sensitive and quiet manner and the result is a believable though unexciting book.

The Frasers and the Blacketts were close neighbors, but two more different households certainly did not exist. Rosamund Fraser's husband, unstable poetic Fergus, had left her and their five grown children, but there was no ill feeling all around. Together with Miss Spanner, a spinster friend of Rosamund's who lived with them, the family led an easy-going life, concerned mostly with small everyday doings, the

children's work and their delicately shaded romances. Also Rosamund's half-spoken romance with a green-grocer comes in for attention, and although she dallies with the idea of divorce—"I should have been faithful to Fergus as long as he was faithful to me"—in the end she decides to put it off indefinitely.

Lacking drama, the book manages to compensate a little for it by contrasting the Blacketts' stately household with the Frasers' and interlacing their stories rather humorously. Mr. Blackett, pompous and conceited, is the domineering father of three daughters, only one of whom, Rhoda, is thoroughly likeable. She it is who wins the careless affection of young James Fraser after her artificial sister Flora fails. The dialog between these sisters always rings true, as indeed most of the conversation in the book does. The talk in the Fraser household especially is quite delightful, and that between Rosamund and Miss Spanner, a forthright person with no illusions about herself, is even on the hilarious side. Combining detailed trivia with shrewd observations of human nature, *Chatterton Square* builds its interest slowly and in the end quite satisfactorily. ELDA TANASSO

DIFFICULT STAR: THE STORY OF PAULINE JARICOT

By Katherine Burton. Longmans Green. 239p. \$2.75

Every so often it happens there is a strange lacuna in history. Somebody significant has lived, has done a great work; yet is forgotten. The story is not told outside a limited circle or, if told, is misunderstood.

A unique debt of gratitude is due, therefore, to the rescuer of noble memories, to the writer who searches them out and shares discoveries with others. Katherine Burton is such a writer. In *Difficult Star: The Story of Pauline Jaricot* she has added another biographical interpretation to her already impressive list, and has clarified for American readers a shadowy chapter in the history of organized mission aid.

Pauline Jaricot was born in Lyons in 1799 as the French Revolution wore itself to a close. Her father was a silk merchant whose business prospered in the days of returning peace. She grew up in an atmosphere of plenty—plenty of money, of admiration, of amusement, and plenty of gay young people—a very pretty, dark-eyed girl dressed in charming frocks.

At fifteen she fancied herself in love; a long illness followed, the romance came to nothing. Pauline was very miserable. She felt transitory things could not fill her heart; but as for the eternal—there seemed none to supply needed direction. Then, at seventeen, she heard a Lenten sermon which encompassed her whole-hearted conversion. Never one for half or even three-quarter measures, she—it must be admitted—did the thing thoroughly. Putting aside her lovely clothes, she adopted the unattractive dress of a Lyons working girl—purple, too, the color she most disliked; stopped curling her hair and tucked it up under a plain cap. It was a woman's sacrifice: only a woman could estimate the cost. Entering a convent outright would have been simpler. And her vocation was to work in the world.

A new life had indeed begun for Pauline Jaricot. She spent long hours in prayer. She went daily to the city hospital to work among the sick. She helped the poor—not only by traditional methods but also by organizing a shop where women could help themselves by making and selling artificial flowers, a venture soon on a paying basis. She organized the Society of the Living Rosary, which spread rapidly far beyond the borders of France; she suggested the plan that was to form the basis of the Association of the Holy Childhood; and she initiated the practical method of mission aid which flowered into the great worldwide Society for the Propagation of the Faith—in other words, she was its foundress.

"In every period of history," says the Abbé de Tourville, "God sets precursors who either act or think in the future. It is a great blessing for them to live in advance of their times, though it means that they live alone." A century before Catholic Action, Pauline Jaricot was an outrider of the lay apostolate.

PAULA KURTH

AND BLOW NOT THE TRUMPET

By Stanley D. Porteus. Pacific Books. 304p. \$3.50

HAWAII, THE 49TH STATE

By Blake Clark. Doubleday. 271p. \$3

The fact that the American people are currently confronted with the question of admitting Hawaii to statehood lends special interest and significance to publications on the archipelago. For this reason alone, these two recently published books would deserve considera-

tion by the public. However, each does possess some intrinsic merit.

The author of *And Blow Not the Trumpet*, Dr. Stanley D. Porteus, Professor of Clinical Psychology at the University of Hawaii, attempts to establish the thesis that the civilian population of the Islands was unbelievably well prepared for Japanese attack, and to explain this situation, strange as it was in view of the military's somnolence. Although he indicates that this preparation was material as well as psychological, the underlying rhythm of his treatment is devoted to the mental and emotional state of the inhabitants, as would be expected in a study by one of his profession.

And Blow Not the Trumpet is a storehouse of information. It bulges with facts and interpretations. If the book is markedly weak in any respect, it is in the author's efforts to be most complete and analytical. At times it suffers severely from over-comprehensiveness and over-analysis. For example, in order to make the point that the people of Hawaii, underneath all their calmness and *no pilikia* philosophy, were actually expecting trouble from Japan, he spends pages in discussing the Hawaiian entomological defense against sugar-cane pests as evidence that the Hawaiians are accustomed to trouble and the threat of invasion. This unusual academic identification of insects and other low forms of life with the Japanese military, while humorous, is all too suggestive of the author's overstriving.

In *Hawaii, The 49th State*, Mr. Clark undertakes a much easier task than that with which Dr. Porteus burdened himself. He endeavors to present a warm, human-interest picture of the "American Island Paradise," touching in some manner upon the historical, demographic, geographic, economic, social and political components of the Hawaiian scene. His book provides entertaining reading, especially because of its predilection for anecdotes and specific examples.

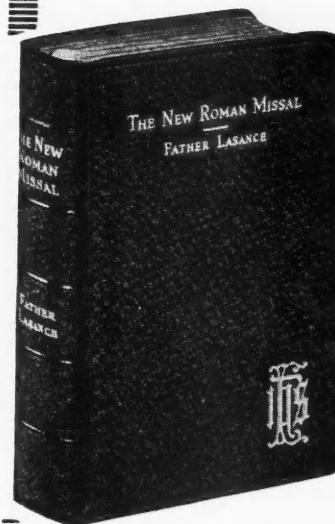
Mr. Clark's volume does not, however, contain or seem to claim any pretensions to deep analytical scholarship. In fact, it may be said to be somewhat romantic in the treatment of its subject. This is not to imply that it is seriously lacking in realism, but rather to suggest an optimistic touch and viewpoint.

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10

best-selling books

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- 1 OUR LADY OF FATIMA
MACMILLAN. \$2.75 *By William Thomas Walsh*
- 2 OUR LADY OF LIGHT
BRUCE. \$2.75 *and Père G. Da Fonseca, S.J.*
- 3 PARDON AND PEACE
SHEED AND WARD. \$2.50
- 4 THEOLOGY AND SANITY
SHEED AND WARD. \$2.50
- 5 PREFACE TO RELIGION
KENEDY. \$2.50
- 6 THIS TREMENDOUS LOVER
NEWMAN. \$3 *By Eugene Boylan, O.C.R.*
- 7 ANY SAINT TO ANY NUN
KENEDY. \$2.50 *By a Benedictine of Stanbrook*
- 8 NO LASTING HOME
BRUCE. \$3 *By Joseph Dever*
- 9 THIS IS MY STORY
WHITTLESEY HOUSE. \$3 *By Louis F. Budenz*
- 10 PARADISE ALLEY
BRUCE. \$2.75 *By John D. Sheridan*

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Boston	Pius XI Cooperative 45 Franklin Street	New York	Catholic Book Club 140 East 45 Street
Boston	Mathew F. Sheehan Company 22 Chauncy St.	New York	P. J. Kenedy and Sons 12 Barclay Street
Buffalo	Catholic Union Store 828 Main Street	New York	Frederick Pustet Company, Inc. 14 Barclay Street
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Books of Lasting Value

C. F. Horan & Co., of Los Angeles, California, selects as its choice of the ten currently available books which have proved over the years to be of most lasting value, the books listed below. The roster of reporting stores gives the ten books that are popular month by month; this individual report spots books of permanent interest.

The asterisk indicates that the book has appeared in the Book-Log's monthly report.

1. **A Companion to the Summa***
Walter Farrell, O.P.
Sheed and Ward
2. **Imitation of Christ**
Thomas à Kempis
Bruce
3. **St. Therese of Lisieux**
T. N. Taylor (translated by)
Kenedy
4. **The New Testament***
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6. **The Confessions of St. Augustine**
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7. **The Public Life of Our Lord**
Alban Goodier, S.J.
Kenedy
8. **A Woman Wrapped in Silence***
John W. Lynch
Macmillan
9. **Spiritual Life**
Adolph Tanquerey
Newman Bookshop
10. **Mr. Blue**
Myles Connolly
Macmillan

CLUB SELECTIONS FOR OCTOBER

The Catholic Book Club:
A Catholic Reader
Ed. by Charles A. Brady
Desmond & Stapleton. \$3.50

The Spiritual Book Associates:
And With the Morn
A Cardinal Newman Prayerbook
Daniel M. O'Connell, S.J.
St. Anthony Guild. \$2.50

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Kathleen Hale
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who does not wish to remain culpably ignorant of them, will find this book to his taste. It may be prophesied with some degree of assurance that it will do best in popular bookstores and newsstands, whose patrons may be expected to enjoy its simple and clear presentation of the fascinating history of the Hawaiian islands and its sympathetic treatment of the present-day Hawaiian and of his attitudes and way of life.

BERNARD F. LANDUYT

THE FAMILY FOR FAMILIES

By Francis L. Filas, S.J. Bruce. 136p. \$2.50

Here is a simply written book about the home at Nazareth, with many applications to the modern family. It will be read with profit by both parents and newlyweds, and will prove helpful to directors of family retreats.

The young Jesuit author has been encouraged by response to his earlier work on St. Joseph (*The Man Nearest to Christ*) further to explore the daily routine at Nazareth for hints to everyday sanctity. His sources have been solidly reliable: the gospels plus historical and archeological research into the pattern of living in ancient Palestine. He has also made use of what is known of the life of contemporary Palestinians in regions as yet almost unchanged by modern influences.

Though his approach is at times didactic and his applications perhaps a bit elaborate, the reader nevertheless is made to feel the authenticity of the setting and the pertinence of the lessons. Each of the chapters is introduced by an attractive line-cut which entices the eye to the printed matter.

One may hazard a guess that Father Filas' little book will have more than passing value. C. M. LEWIS, S.J.

REV. F. J. GALLAGHER, S.J., was formerly professor of American history at Loyola High School, Baltimore.

A. S. RYAN is professor of English at the University of Massachusetts.

PAUL G. STEINBICKER is a professor in the Department of Government, St. Louis University.

BERNARD F. LANDUYT is director of the Department of Economics at the University of Detroit.

The Word

THE BASIC, IRRETRIEVABLE error that a strategist can make is to underestimate the strength of his enemy and so send his forces into battle casually overconfident. The swelling letter of Darius to Alexander, accompanied by the sarcastic gift of "a scourge and a ball" ". . . the latter, that you may amuse yourself . . . the former, to serve for your chastisement," was an invitation to doom for the man who boasted his "dominion of the earth." Alexander broke him at Faristan and Arbela. Our Lord Himself pointed out the folly of self-assurance when He praised the wisdom of the king who, before joining battle, analyzed his resources and, finding himself overwhelmed, sent an embassy to negotiate a compromise peace (Luke 14:31). And since that stout warrior of God, Job, who scored a notable victory over the enemy, has reminded us that the life of man on earth is a warfare (Job 7:1), we find St. Paul in the epistle for the twenty-first Sunday after Pentecost warning us of the foe arrayed against us, the "monstrous regiment" in Mr. Hollis's phrase, which we must face. "For our wrestling is not against flesh and blood, but against the Principalities and the powers . . . against the wiles of the devil."

Back in the golden, purple garden of Paradise, which Augustine so nostalgically describes in the *City of God*, the devil successfully began his campaign against our race. He seduced Eve, our common mother and made her the agent in Adam's downfall. Skillfully inflaming her imagination, Satan induced her to translate God's forthright declarative into a comfortable subjunctive. God had said: "In what day soever thou shalt eat . . . thou shalt die the death" (Gen. 2:17). That unequivocal threat Eve softened into a sentimental possibility, giving as the reason for God's prohibition, "Lest perhaps we die" (Gen. 3:3). As soon as the devil saw her lapse into that most basic of all heresies, the willingness to reword and revise God's mandate, he was sure of victory. She fell, dragged Adam down with her and the damage was done.

Unfortunately we reveal our ancestry and our derivation from Eve by imitating her indecisiveness. Dalliance with the devil means disaster, but Christ's

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CRUSADE, U. S. A.
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curt "Begone, Satan" (Matt. 4:10) rises too slowly to our lips. The "old serpent," as John calls him, (Apoc. 12:9), whose bloated boast it was that he would "be like the Most High" (Isaiah 14:14), encourages us to underestimate him; the man off guard is easy to conquer. He heartily indorses the idea that he is part myth, part medieval mist, part bogeyman, because then men will not take him seriously. "The devil," writes Father Plus, "is not amusing. He can amuse; which is something quite different. Not that he has in himself a power of attraction, but because there is in us a power of misunderstanding and illusion."

Newman was convinced that the devil had deceived the modern world by promising it "knowledge, science, philosophy, enlargement of mind." He "shows you how to become as gods. Then he laughs and jokes with you . . . gets intimate with you . . . takes your hand, and gets his fingers between yours, and grasps them, and then you are his." M. Maritain sees evidence of real diabolism in present society, a subtle and sophisticated discipleship to the demon; and centuries ago, Paul called Satan "the god of this world" (2 Cor. 4:4). He is no quaint legend but a personal foe, with a twisted, angelically ingenuous intellect, tenacious, crafty, easily able to outwit you if you face him without divine help, if you underestimate him.

"Therefore," says Paul, "take unto you the armor of God . . . the breastplate of justice . . . the shield of faith . . . the helmet of salvation and the sword of the spirit (which is the word of God)." Thus accoutré you are invulnerable, inviolable.

WILLIAM A. DONAGHY, S.J.

Theatre

THE HEIRESS. September was a rather barren month in the theatrical world, bringing only five productions, two of which were too puny to survive critical disapproval and public indifference. The last four days of the month, however, brought along with them three specimens of respectable drama: *Our Lan'*, reviewed here last week, *The Heiress* and *How I Wonder*. Broadway clairvoyants are predicting that the second of the trio, *The Heiress*, will go into the record as the season's first hit.

Borrowed by Ruth and Augustus Goetz from Henry James' novel, *Washington Square*, *The Heiress* is certainly a delectable theatre piece. The title character is a rich young woman whose father, disappointed because she falls short of his ideal of a young lady of fashion, continually harps on her lack of social poise. The more he badgers her, of course, the more self-conscious and awkward she becomes, a sitting duck for the first itinerant fortune-hunter willing to flatter her stunted ego. A gentleman with a nose for money appears quickly enough, and the girl succumbs to his blandishments, but her father, while caring little for his daughter's happiness, is determined that her inheritance shall not fall into prodigal hands.

As presented in The Biltmore by Fred F. Finklehoffe, with Basil Rathbone and Wendy Hiller starred in the leading roles as father and daughter, *The Heiress* is a conflict of interests and emotions that never lets down or deteriorates into sentimentality, but marches forward toward a logical conclusion with the inevitability of taxes. Miss Hiller is brilliant as the suppressed daughter and Mr. Rathbone shines as the austere father, which is fortunate for them; otherwise Patricia Collinge, coming up with her usual sparkling performance in a secondary role, would steal the show.

HOW I WONDER, produced by Ruth Gordon and Garson Kanin, with Victor Samrock and William Fields mentioned as associates, is a play of ideas in which the protagonist, Professor Lemuel Stevenson, is worried about the atom bomb. His specific fear is that we will blunder into the Third World War and blow ourselves to pieces, changing our earth from a planet to a star. Similar fears, of course, were felt by savants when gunpowder was invented and again when the airplane became an offensive weapon of war. We have survived gunpowder and the war plane, and probably will survive the atom bomb by the skin of our teeth.

Raymond Massey is starred in the production, and deserves the honor, for he carries the play on his shoulders, with considerable assistance from Carol Goodner and Everett Sloane. Donald Ogden Stewart is the author, Garson Kanin directed, Donal Oenslager designed the sets and the Theatre is The Hudson. Mr. Massey's personal following will be delighted by his meticulous performance.

THEOPHILUS LEWIS

Films

RIDE THE PINK HORSE. Robert Montgomery, assuming for the second time the dual assignment of director and star, proves again that he can impart distinction to a time-worn formula. His treatment of a gangster-and-blackmail melodrama is logical and well-paced and its back-ground of a New Mexican village at fiesta time effectively implements the action and gives the picture a flavor all its own. Montgomery, as a disgruntled ex-soldier, is bent on avenging a pal by collecting blackmail from the war profiteer who had him murdered. Before he realizes the folly of playing a lone hand and turns his evidence over to the FBI he has nearly been killed by his quarry's "strong arm boys," and has been cleansed of his postwar neuroses by the generosity and devotion of some ordinary citizens. Young Wanda Hendrix is remarkably good as an adolescent Indian girl who becomes the hero's self-appointed protectress, as is Thomas Gomez as the philosophical operator of the carousel from which the film takes its name. Art Smith, as the unobtrusive government agent and Fred Clark as the "heavy" are considerably more believable than the usual Hollywood types. Altogether it is an impressive adult thriller. (Universal-International).

UNCONQUERED. In a film which might appropriately be sub-titled "The Perils of Paulette," Cecil B. deMille stews up another of his patented blends of history and Saturday matinee melodramatics. Paulette Goddard, the be-deviled heroine, is reprieved from hanging in London's Old Bailey to be transported instead to the American colonies as an indentured slave. Bought by the villain, subjected to indignities, constantly threatened with dishonor, she is rescued by that intrepid frontier scout, Gary Cooper, from being burnt at the stake, scalped and swept to her death over a waterfall. The historical background for these hairbreadth escapes is the uprising of 1763, when eighteen Indian nations united in a last-ditch effort to stem the tide of encroaching white civilization. Their defeat at the siege of Fort Pitt (staged authentically down to the last Seneca fire ball) opened the territory west of the Alleghenies to the "unconquered" pioneers. Mr.

Correspondence

Catholic economists

EDITOR: Your recent article "Needed Catholic Economists" by Doris Gannon Duffy (Sept. 13) revealed the grave inadequacy of qualified economists in our Catholic institutions of higher learning. There is a great abyss between economics and social teaching in both Catholic and non-sectarian schools, graduate and undergraduate. *Survey Midmonthly* (August 1947) in an article by Edith Tilton Penrose on the inadequate training given to social workers says: "Social policy is a problem of both economics and social work."

Unfortunately, when the social worker turns to the economist for an interpretation of human needs in terms of child and family welfare, housing conditions, wage levels, prices, and the problems of the business cycle, she finds only an unsympathetic and unrealistic (however scientific) approach. The teaching of elementary economics has seen too much of the needs of people relegated to points on a chart and boom-bust cycles to a series of curves on a graph.

There is a need in education for a kind of blend of economics and sociology for the layman working in the field where statistics are translated into human beings, where wage earners suffer most because of an inflationary spiral, where the evil in the system could be uprooted rather than patched up or glossed over. We who have the principles of social justice and economic reconstruction in the papal encyclicals should make every effort to incorporate them into our educational system. Miss Duffy's article points the way.

HELEN M. FEENEY

Brooklyn, N. Y.

Christopher Book Service

EDITOR: Your readers may be interested in the new Catholic Book Lending Service recently introduced by a New Jersey organization which has set for itself the goal of making it possible for everyone to read Catholic books as inexpensively as possible.

Books may be borrowed by mail from the lending service for a reasonable

subscription fee. Each subscriber is free to choose any book he desires to read. He may choose a book from the list the book service supplies from time to time, or he may choose books that have been reviewed or advertised in various publications. Furthermore, there is no limit as to the amount of books that may be borrowed within the term of a subscription, which is one year or four months. Books are lent one at a time. A subscriber can read his selection at his leisure, even though it may take two months.

There is a constant complaint among Catholics that they cannot afford to read Catholic books because they are too expensive. Under this plan, if they were only to read one book a month it would be at a cost to them of less than a dollar.

Those who may be interested can obtain information by writing to the Christopher Book Service, 97 Elm Place, Nutley 10, New Jersey.

ROBERT J. GILLICK
Nutley, New Jersey

Judaism and Palestine

EDITOR: The growing disposition of the American people to "stop, look and listen" is evident from your thoughtful editorial "What Hope for the Holy Land" published on Sept. 13. The editorial points out some of the complexities of the problem, which has long defied a solution, and it has been read with interest by the American Council for Judaism. The Council constantly has urged that the American people face all the facts lest they be led by their sympathies for suffering humanity to share in a decision that may threaten both world peace and the future of the Jews of the world.

Creation of a Jewish state in Palestine should not be confused with humanitarian pleas in behalf of suffering Europeans, despite the propaganda of Jewish nationalists. Vermont-sized Palestine is only a partial answer for the 250,000 Jewish DP's who seek a new home, as acknowledged by the UN Special Committee on Palestine in recommending admission of 150,000. It never has been the answer to the total problem of 850,000 DP's of all faiths and many national origins.

Another misconception shared by many Americans is what Jews are. For a period of 2,000 years, since the destruction of the last lingering remnant of the Jewish state, the Jews have existed as a religious community only. Jews are members of a religious faith and citizens of many nations of the world. In America they are Americans of the Jewish faith differing from their fellow Americans only in religion. The American people always have been vigilant in maintaining the separation of Church and State. It is one of the cornerstones of our liberal democratic tradition. Will the American people sanction tying church and State together in Palestine?

The American Council for Judaism has insisted that the solution of the problem of the Jews, a religious and not a national group, rests on recognition of the inalienable rights of the individual. Significantly, the UN Special Committee on Palestine acknowledges that Palestine is not a solution to the Jewish problem. Members of the Council are profoundly concerned lest the establishment of a Jewish state in Palestine foist a new nationalism upon the world, inimical to the interests of those of Jewish faith who are and wish to continue to be citizens of the United States or of whatever nation they belong to.

If a Jewish state is to be created in Palestine, it must become a "foreign" state to Americans of Jewish faith, and its people a foreign people. The separation must be clear and distinct. The alternative may well be the development of the same irreconcilable conflicts in America between Jews and those not of Jewish faith as now exist in Palestine and England.

ELMER BERGER
Executive Director
American Council for Judaism
New York, N. Y.

In re "Moon Gaffney"

EDITOR: Due to the interpretation by some—of my novel *Moon Gaffney* as anti-clerical, I would like to make it clear that the persons to whom I dedicated the book did not know its contents in advance of publication. I dedicated the book to them because I respected their activities and achievements in Catholic social action, and in no way did I intend to imply that they endorse various incidents in, or the theme of, the book.

HARRY SYLVESTER
Brewster, Mass.

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